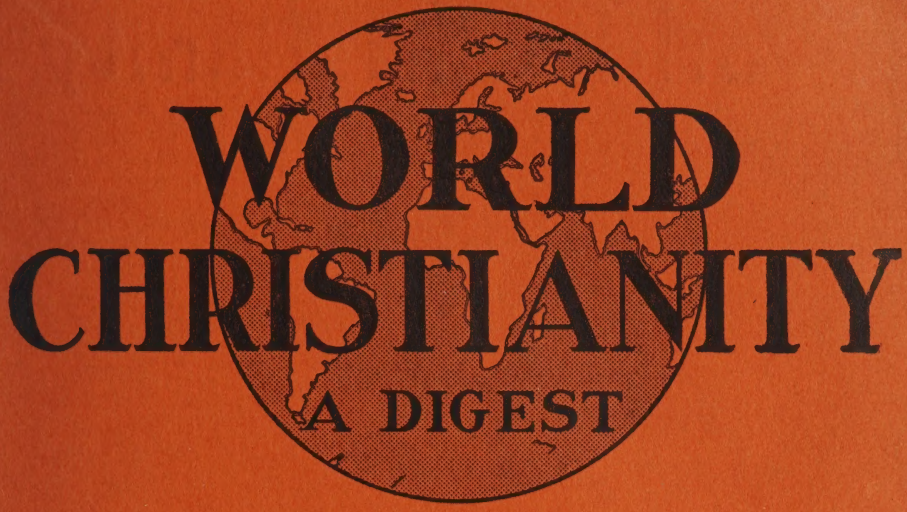

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World Christianity

A DIGEST

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WORLD CHRISTIANITY

A DIGEST

Third Quarter
1938

Vol. II. No. 3

On the Far Eastern Front

We find ourselves again in this issue turning our faces toward the Far East. Dr. Axling, one of the leading missionaries in Japan, states once again Japan's case, and we have seen no better statement. The Christian world can never absolve itself from part of the blame for what is happening in China until it is ready to redress some of the economic and racial injustices which it has perpetrated. Nor can it look forward to a peaceful world until it "bring forth fruits meet for repentance". No easy sending of Christian missionaries can ever offset what has been done to the less favored nations of the world.

With not a little reluctance, we reproduce Bishop Ward's article "When Hell Broke Loose in Nanking". Here is war in all its ghastly reality. The facts set forth have been well attested from various reliable sources. They are not mere "atrocity stories" fabricated to inflame passion. It is hard to believe—and we do not believe—that the Japanese people would condone such barbarity if they knew of it, or if they could control it. Would the story have been any different if the Chinese had been the successful invading army? We do not know. What we do know is that when war breaks out all the worst in human nature gets its chance at expression. Increasingly we know that war is not a matter of armies only but of peoples, and that women and children and the aged and helpless must expect to suffer as well as the soldiers.

A deliberate campaign of frightfulness designed to break the morale of the people seems to be a part of modern warfare—as exhibited in Spain and China. Would it be any different in other wars that might break out? Muriel Lester has been charging the Japanese with a deliberate spreading of the drug habit among the people of North China with a view either to profit from the sales of drugs or to weaken and debauch the people so that they can offer

no effective resistance to the invaders.

So responsible a Journal as *Asia,* and one friendly to Japan, carries an article charging the Japanese with the deliberate destruction of China's cultural institutions as a part of its drive to control her. The writer supports his thesis by citing the deliberate policy of Japan in Korea, not under the stress and excitement of war but over a peace time period of thirty years. Modern war and imperialism strike not alone at the bodies of soldiers but at the physical and the spiritual life of all the people.

And still men prepare for war!

One of the brightest spots against the dark background of the Far Eastern Conflict is the fact that a Chinese edition of the Japanese Toyohiko Kagawa's great book, *Love the Law of Life,* is being published and that Kagawa writes the preface for it. As reported in The Christian Century (May 4) he says in part:

"It causes me intolerable shame to reflect upon the violence that Japanese militarism has done and is doing in China . . . I am ashamed because I am too impotent to influence the militarism of Japan . . . If only Japan will repent and establish and keep permanent friendship with China. There is no other way than the law of love . . . the fundamental law of the universe . . . Just now I can think of nothing but to beseech your pardon. And there are an uncounted number of young souls in Japan who like myself are asking for pardon."

Christianity and Its Environment

Proof of the assertion in the article on Madras by Dr. Leslie B. Moss that significant preparation is being made for that great world gathering is to be seen in the profoundly thoughtful questions which appear below. They were found at the end of a pamphlet on *The Church and its Environment,* one of a series of "Study Booklets on Hangchow Topics" published in India. The subtitle of the discussion in this particular publication was "The Isolation of the Church from the Life of the Nation."

How shall Christianity make itself truly at home in the total Indian Community? That is a problem the church meets in any land. The day is rapidly passing when it can longer exist as an exotic, foreign element. Under the stress of these troublous modern days it is becoming increasingly impossible as well as undesirable to maintain it as such. It must find its place in the life of each people, relate itself successfully to the whole range of intellectual, social, economic, and political life if it is really to achieve its purposes. But how can it do this and at the same time sacrifice none of its essential values? Here is at least one attempt to find an answer to the problem. Madras is undoubtedly already helping along the process of adjust-

ment by stimulating this searching inquiry. Incidentally most of the questions would be pertinent for American church groups as well as those in India.

"*Questions for Discussion and Deliberation*—to be taken up after considering the following passages of scripture:

Matthew 13: 14-16; Mark 10: 16; II Timothy 2: 23-26; John 14: 14-21.

A. *General*

1. (*a*) What ideal does the local body of Christians in your town or city set before itself? Consider the life of the local Christians as a body. How does it compare with this ideal?
   (*b*) Consider this ideal and this reality in the light of the passages quoted above. If you were a somewhat detached observer, how would you formulate the *working ideal* of the local church?
2. Make a list of the causes which stand in the way of intimate friendship and dealings between your local church or churches and the people of your town or city or village. Could some of these causes be removed? How many of them are fundamental to the nature of Christianity as taught by our Lord?

B. *Social and Cultural*

1. Assuming that a knowledge of and familiarity with the traditions and social heritage of India are essential to an understanding of Indian economic, social and political conditions today, would you say that the majority of our churches—both in urban and rural areas—are in a position to appreciate the deeper significance of events and tendencies in Indian life today?
2. In our relations and contacts with our fellow-countrymen in day-to-day life is it desirable that 'Christian Indians' should be consciously striving and vigilant that they 'make a good impression' as Christians? Would you say that such an attitude would be conducive to good relationships between 'Christian' and 'other' Indians?
3. Why are our urban communities generally out of touch with groups of some of the most self-sacrificing and earnest among our countrymen? Suggest some remedies for the existing state of affairs. Do we really follow and understand movements and drives planned and directed by other quasi-religious bodies? Is our contact with them sufficiently close to enable them to understand and appraise our real motives and aims in the movements that we seek to foster? Try and list at least three movements on either side—more, if possible.
4. Is the attitude of unconcern or superior indifference that sometimes we seem to assume—towards the efforts of certain Hindu bodies, for instance—compatible with the Christian spirit? What should the attitude of local Christians be, for instance, towards the humanitarian activities of the Harijan Sevak Sangh? Should the leaders of the Christian movement and the leaders of the Sangh be in friendly touch with each other in the districts?

C. *Religious—the Deeper Traffic between Like-minded Spirits*

Are our contacts with local Hindu, Muslim and other genuinely religious-minded men close and deep enough to warrant a sharing of the deeper apprehension of the great verities of the life of the Spirit? Is there between us an atmosphere of mutual trust and respect in which both sides can share as seekers in a quest essentially the same, freed from all thought of justifying or 'putting across' our own particular professions and traditions, even when they mean but little to us?"

Fellowship of the Followers of Jesus

In the April issue we presented the problem of unbaptized believers in India, that is, persons who feel themselves truly Christian but who do not wish to cut themselves off from the larger community by being baptized and accepting formal membership in the Christian Church. A number of individuals who take this position, doubtless feeling the need of that reinforcement of conviction which comes from association with like minded persons, have organized the "Fellowship of the Followers of Jesus." We are glad to reproduce here their statement of objectives and programme. Let the reader try as he reads it to divest himself of traditional theological and ecclesiastical presuppositions. In other words let him try to imagine what the Jesus of Mark, Luke, or Matthew even, would be likely to say regarding such a statement. What would he think was lacking in such a declaration? Or would he think it says too much?

FELLOWSHIP OF THE FOLLOWERS OF JESUS

Membership:—

Those who shall earnestly endeavor, whatever their communal affiliations may be, to live up to the standards, principles and ideals of Jesus, and shall seek to understand his personality.

Object:

1. To promote a sense of unity and fellowship among the members on the basis of their common attachment to Jesus.
2. To encourage among members a corporate as well as a personal life of consultation and communion with God as revealed by Jesus.
3. To cultivate the habit of active co-operation with every movement tending towards the establishment of the Kingdom of God among men.
4. To relate Jesus to the heritage and the religious and cultural environment of the people of India, and especially to the Masters of Religion whose teachings and influences mould their lives.

Programme:—

1. Periodical meetings of members at which the leading features of the proceedings will be:
   (a) A study of Jesus in relation to our environment and to the problems of personal and corporate life.
   (b) An expression of the difficulties felt by members in living a life of conformity to their faith and principles, and
   (c) An exchange of thought on moral and spiritual problems.
2. A common meal (preethi bhojan) whenever possible.
3. Public meetings conducted under the auspices of the Fellowship on subjects relating to Jesus and the problems of personal and corporate life.
4. Publication of tracts.

Friends forming such Fellowships among themselves are requested to communicate with Mr. O. Kandaswami Chetty, 264, Thambu Chetty St., Madras.

China's "First Lady" Speaks

Madame Chiang Kai-Shek

"IT gives me great pleasure to be here with you this afternoon. Among you are many of my old friends and many whom I am meeting now for the first time. Whether new or old, I bring you all the greetings of the Generalissimo.

"Bishop Roots has just now said something which has moved me deeply, not because he thinks that either my husband or I would be able to revolutionize Christianity, but because I see, as he portrays it, a vision of the Chinese Christian Church which can really enrich Christianity all over the world.

Mrs. Roosevelt is not the only "First Lady" who makes speeches. Madame Chiang Kai-shek, wife of the outstanding leader of China, also frequently mounts the platform. The address here reproduced was given at the monthly conference prayer meeting of American and British Missionaries in the present capital, Hankow. It is another testimony to the value of and need for missionaries in China from one who ought surely to know the facts.

"I wish also to take this opportunity to thank all the well-wishers of China, all of you who have prayed for our country and our people in their distress. In passing I might mention that every month since the beginning of this war the Generalissimo and I have received hundreds of letters from Christians all over the world telling us that they are praying for us. I want to express our appreciation.

"I am speaking to you this afternoon personally, I want to bring you a message from the Generalissimo. You may take it to be a personal tribute to your courage, your undaunted valor, and your self-sacrificing spirit in helping our people in this war. You all know what has happened in Shanghai, in Nanking, in Hangchow, in Wuhu and in other places in the fighting area. And you know how missionaries have succored the wounded, have helped our refugees, and have faced the bayonets, cannons and bombs, and the unbridled lust of the Japanese troops on our soil, and how they have stood their ground.

"The Generalissimo and I feel that no words which we could speak could sufficiently express our debt of gratitude to the missionary body all over China who have been a help to the distressed and the best of friends to the hundreds of thousands of refugees.

"You may remember a few years ago it was quite the fashion to decry missionary efforts. There was even a commission sent from America to investigate mission work because there was a general feeling that missionary efforts had been a failure. There were also people who asked where were the successors of Livingstone, Morrison and Young Al-

len. Is the missionary spirit dead?

"If we are really impartial and look around us at what has happened in the last nine months, I would say their successors were right here. Every one of the missionaries possesses the same valor and the same undaunted spirit that the missionaries of old had. I would go a step further. When we picture old Dr. Morrison in a sampan with his Chinese teacher working under the heat of the tropic sun on the translation of the Bible into Chinese, while edicts had been issued by the Emperor for his arrest, we think of that as being very heroic. But when we think of what the missionaries have done during the last nine months, I would say that missionaries have not been one whit less heroic.

"You have asked me to come to tell you how you can co-operate to help us in this national crisis. My answer is, 'Continue your efforts in the same direction in which you have been working.' What do I mean by this? One day, one of the cabinet ministers in the Government, a man who is a non-Christian, remarked that he was studying the Bible. Someone asked him, 'Are you a Christian?' 'No,' he replied, 'but I see that the people in the country who are most self-sacrificing are the Christians; therefore, there must be something in Christianity.'

"There was another high official who said that the spirit to defend our soil, to defend our fellow men, and to defend our women is exactly the same spirit which actuated Jesus Christ when he went to face the Cross in the Garden of Gethsemane. These are non-Christians, yet they feel that way. When I was last week at the front with the Generalissimo, I heard the story of a woman missionary at her station thirty miles away, alone in a village in a bandit infested region. She was the only foreigner in the district. Fifty miles from the place where I was there was another woman carrying on alone in her station. Another story told of two women going up the Yellow River in a sampan. When they arrived at a certain place, they found the Chinese soldiers destroying all the available boats so that the Japanese could not cross the river. These missionaries willingly gave up their sampan to be demolished, one of them remaining to work with the people in that village. I could go on giving one after another of such instances.

"One could make a long list of what missionaries have done in the past along educational, medical, social and agricultural lines. The best fruits we get in China are the Chefoo apples and grapes —the result of missionary efforts. Shantung peanuts, which run into millions of dollars worth of trade in China, are also the result of missionary effort. What do you call it?—cross-stitch?—yes, and filet lace, Swatow drawn work, hair nets—who started all these industries? Missionaries. They

have brought us both material and spiritual help.

"Coming back to the war, it was the missionaries who foresaw the need of Refugee Zones which have saved hundreds of thousands of people, men, women and children. Here in Hankow you have started refugee camps, and your International Red Cross Committee has organized help for our wounded soldiers. In Kaifeng they have well organized plans for establishing a Refugee Zone whenever the need arises. From all over China come reports of work like this.

"It may be said—as Bishop Roots and Bishop Gilman have said this afternoon—that Christians, because they have not been faithful enough to the spirit and teachings of Christ, are responsible for the present war. But there is also this other side of the question. Those of you who are here now have done much for our people. We do appreciate it.

"But, noteworthy as your work has been, I want to add one thing. The most effective and worthwhile contribution you have made to my country is not so much in the work itself as in the spirit in which you have worked. Why do I say this? A few years ago our own Chinese people were very much against Christianity, and the Government promulgated a law whereby religion was forbidden to be made a compulsory study in any school. Many of you felt that policy to be unfair, and contrary to the principles of missionary effort. Many of your colleagues wrote to me and asked to have that law rescinded. Even if I could have had it rescinded, which I could not, I did not think it was wise to make a move in that direction, because unless a rule has the general consent of those ruled, that rule will only be obeyed in the letter and not in the spirit.

"I sympathized with your point of view. My sister, Madame Kung, went one step further, and I agreed with her. We said not only should this law be amended, but all institutions of higher learning should have the Bible put into their course of study, so that our students could have a chance to find out what Christianity means, and also what other religions mean. There should be study of comparative religions in our schools. We can let Christianity stand on its own feet. We feel that Christianity has something to offer which no other religion has. Let it speak for itself.

"I am very glad to tell you that those who criticized you and criticized Christianity in years past are the ones who are—what shall I say?—vociferous?—articulate now in their praise of Christianity. You have won these men over by the work you have done and by the spirit in which you have done it. When the missionaries wrote to me, I said God works in mysterious and inscrutable ways, and let us pray that God's will may be made known

to the Government and that action may be taken in God's good time.

"It gives me great pleasure to tell you that because our people and the Government have come to appreciate the results of your efforts and the spirit that underlies your work, the Generalissimo has now found it possible to have the law amended so that now the Bible can be taught in registered mission schools. You have all had a leading share in making this change in the law possible, because you have shown what true, practical Christianity means in its widest sense."

Chinese Colleges in War Time

The thirteen Christian colleges in China will continue their work next year with nearly complete schedules of classes and extra-curricula activities. Such plans were strongly endorsed at the annual meeting of their Associated Boards held the first week of May in New York city.

The total enrollment this spring in the colleges is 4,200 or sixty per cent of last year when the number of students was 7,098. It is expected that next year the colleges will operate under more stabilized conditions and with a substantial increase over the current enrollment.

Ten years ago the support from Chinese sources amounted to only ten per cent of the total; five years ago it was twenty per cent and last year it was thirty-six per cent. Nearly half of this was from tuition and other student fees.

The announcement by Madame Chiang Kai-shek in April on behalf of the National Government that all restrictions on compulsory religious classes or exercises have been abolished was deeply appreciated. The Associated Boards however did not take advantage of this announcement to recommend compulsory instruction and worship to the colleges as a means for the cultivation of the Christian Life. It was voted that first of all there should be the endeavor to permeate the entire life of a college with Christian emphasis through the personal character and lives of its faculty and other officers.

The Christian Church and War Relief

Robert F. Fitch

Condensed from *The China Quarterly*

THE National Christian Council, representing sixteen Protestant denominations in China, has been, ever since the recent Sino-Japanese war began, a clearing house for information both in securing news from almost all parts of China as well as in forwarding news to various distributing agencies in Western countries. In order to meet the special needs of this situation, the National Christian Council formed its own War Relief Committee with representatives from the China International Famine Relief Commission, the British War Relief Funds, the National Christian Council itself, the Y.M.C.A. and Y.W.C.A. This Committee has constantly received detailed information regarding conditions in the war area such as has not come to any other agency in China. It has sifted this material and prepared it for discriminating use abroad. It has also prepared material for publication in the foreign daily press in China as well as in a considerable number of Chinese church papers.

This article ought to be read in connection with the one by George Sokolsky, stressing the need for a generous contribution by Americans to war relief in China. The Chinese church, terribly suffering as it is, offers an example of sacrificial giving as well as a sense of responsibility which should stimulate American Christianity to a more worthy effort to relieve the pressing needs of war-torn China.

The author of the article is president emeritus of Hangchow Christian College.

In addition to its work of publication, it has conducted a weekly broadcast both in English and in Chinese since September fifth. When news of indiscriminate aeroplane bombing became generally known, there was panic in many of our church centres and these broadcasts helped many of our Christian groups to stay at their posts, especially when associated with hospital and refugee work. In fact, the Christian Church throughout China has felt that in a serious crisis like this the most simple, practical and directly Christian expression of its own life and faith was the aid that it should give to the Chinese public.

Missionaries feel that what they have taught all these years ceases to have reality if in times of crisis they fail those whom they have trusted and who trust them. They fully realize that their continuance in some cities is contrary to the formal advice they have received from their re-

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spective consulates. But they also believe that most of the consular body respect them for the convictions which they hold.

Scores of items could be given describing the response from all over China to the appeal of the War Relief Committee for funds for distributing to refugees. For instance, it was reported that in January the Salvation Army in Peiping was providing meals for over 10,000 people daily in ten food stations. There were seven warm night shelters and house to house distribution of grain, coal-oil tickets, etc. At Tientsim when the trouble began 760,000 meals were given to refugees. Food, fuel and clothing were being given to over one thousand families. On January 16 came a report that the women of the churches cooperated with the Y.W.C.A. in Canton and had a joint service where gifts were brought and nearly $1,000 was raised. On October 31 it was reported that in Peiping there were 50,000 refugees to be cared for. On November 7 the Amoy district contributed to the relief funds the sum of $500. On November 14 the Chinese Christian workers from Shaokwan, Kwangtung, reported that they planned to give 10% of their salary for war relief. On December 6 the Chinese Christians in Amoy sent in $1,500 and 4,000 suits of clothes to Hankow for wounded soldiers and refugees. On January 16 a gift of $150 was reported from the Cebu Chinese Evangelical Church in the Philippines for war relief. Manila sent a contribution of $2,600 from the Methodist and Chinese Evangelical Churches for the National Christian Council Fund and $1,000 for the Red Cross work.

The above are only a few items connected with a report of relief funds coming in and with some of the aid that was distributed.

It is interesting to note in the experience of the Shanghai Christian Federation that originally they had eighteen camps with 4,000 refugees, over 95 per cent of whom were Christians, with a budget of over $40,000 for the first three months, the bulk of which was raised locally outside of the efforts of the National Christian Council. At present these eighteen camps have been reduced to eight. 2,300 refugees have been rehabilitated and there are only 1,700 at present in the camps of this Federation. This speaks well for the capacity for rehabilitation formed by Christian habits in the lives of the refugees. On December 26 there came a report from Peiping that in fifteen villages within a five mile radius of that city there were 1,913 families, an average of 127 families to a village. The average loss per family was about $124 due to looting by the Japanese troops. The average family income in that region is between $150 and $180 and this shows how seriously the families in those fifteen counties have suffered. This situation was also partly aided by the War Relief Committee.

Although the main purpose of the War Relief Committee has been to care for the need of refugees, it has also aided in connection with the Chinese Medical Association in securing medical supplies for Christian hospitals. It is interesting to note that on October 17 the Chinese community in Java sent one million tablets of quinine to China. The medical supplies that were lately stored in Hongkong have now been distributed to many stations behind the lines up to and beyond Hankow so as to be available for use in all kinds of emergencies.

One member of this Committee has been devoting her entire time to the problem of developing industries for the men and women of the various camps in Shanghai. She has already secured the support of various member bodies and it is hoped that before long all men and women in refugee camps who are able-bodied will be required to work and according to their pay contribute partly or fully to the expense of being fed. It is quite possible that this scheme may become rigorous enough so that those who are able-bodied and refuse to work will no longer be fed. On the other hand, it is extremely important to see that those who do work are given adequate pay, for there is already an attempt to exploit skilled labor in over sixty of these refugee camps in which many workers received only 5 cents for working ten hours a day. It is hoped that a proper reorganization of conditions with proper pay for work, may help very greatly in lightening the economic burden of supporting these refugees and in their rehabilitation when warmer weather approaches.

Of course it must be realized that the funds received and contributed by the National Christian Council in behalf of the churches of China is in fact a very small part of the funds actually contributed by Christians throughout Christendom. Outside of the principal cities of China where wealthy Chinese have contributed generously to the aid of their fellow sufferers and who themselves may not have been Christians, it is likely that as regards other sources of relief, fully 95% have come through Christian agencies and from Christian constituencies.

Control of Sermons in Russia

The Commissar for Home Affairs, Yojoff, head of the "Goujobez" (formerly the G. P. U.), has just ordered the organizations under his control to watch the sermons preached during the services. It is now forbidden for the clergy to deal in the pulpit with the question of war and peace, with socialism and with Christianity. No pacifism is tolerated. The only subjects authorized are those of the biblical past. The authorities have instructions to take severe measures to intervene in cases of contravention. *I. C. P. I. S.* (*Geneva*).

For the Love of Man

George E. Sokolsky

From *The New York Herald Tribune,* May 2, 1938;
permission to re-print granted.

Mr. Sokolsky, newspaper man and author and resident of China 1918 to 1930, is a recognized authority on eastern Asia. He was born in Utica, N. Y. of Jewish parents. In a previous Herald Tribune *article entitled "Americans in China" and re-printed in "Christian World Facts", he wrote: "It is impossible to over-emphasize the great value to China of the American missionary, the American school and hospital situated in that country."*

WE, WHO fed a world during the World War, who went to the rescue of Belgium, who even succored Russia after she became Communist, who have done so much for Spaniards on both sides; we, who aided Japan during the fearful earthquake of 1923, who have never been so poor that we had no surplus for the needy and suffering —we are silent and miserly today when such human misery as the world has never seen before cries to us for help. Have we become so callous? Are we poor both in money and in soul? Are there no generous hearts left among us after these few years of depression?

I do not say that we should go to war with Japan over China. I am against that. And I am against forming an alliance with any nations which might, even by accident, make us an ally of Soviet Russia. But I do say that charity need know no politics and that the suffering and destitution of the mass of the Chinese—whom even the Japanese must acknowledge as innocent of politics—must open our hearts and our purses as well.

I should like to make this suggestion, based upon my long experience in China. No group can serve the Chinese people—and I differentiate the people from the politicians, the war lords and even the government—as well as the American missionary. He has a long experience in that country. He is organized for service. He knows no small partisanship. He has never been narrow-minded. He makes no distinction between Christian and non-Christian. He is everywhere throughout the country.

Let us be generous and contribute to such funds as American missionaries expend. I notice that all sorts of new organizations have come into existence to help China, but I distrust most of them. Some of them sound to me like political agencies who beg for charity and spend for political propaganda and activity. No American should contribute one cent to such an organization. They will abuse China as they have abused Spain.

But the Christian missionary, Protestant and Catholic, can be trusted to serve the Chinese.

Why do not Dr. Heiser and Carl Crow and George Fitch who are here in the United States bring the American missionary organizations together into a vibrant appeal to American generosity? Why do not those who complain so bitterly of Japan's attitude toward China prove their friendship by sincere generosity rather than by words alone?

I am sure that if a fund were raised under such auspices, the Japanese would not only tolerate the blessings of charity behind their lines but would co-operate. Mr. Hoover's experience during the great war proved that when charity is pure in spirit and unpoisoned by politics, even militarists are moved to decency. So it will be with the Japanese.

Tortured Chinese cry for help! Dare we be deaf?

We Can Learn from Plight of European Churches

For our instruction with regard to the conduct of American religious group relations we can learn some lessons from the European churches.

1. Steadfastly maintain the American separation of Church and State. While individual church and synagogue members should be politically active and responsible citizens, as a matter of course, the religious societies must be non-political.

2. Intransigently maintain the fact of the sovereignty of God above the State, and the supreme worth of personality.

3. Watch lest the churches become too rich. Let the churches avoid becoming apologists for things as they are and neglecting their prophetic function.

4. Develop the conference idea among religious citizens. Americans must increase trust and understanding among Catholics, Jews and Protestants, for we have a community of interests, and common antagonists.

5. The religious people of America must translate their faith in the Brotherhood of God and the Brotherhood of Man into a working democratic economy lest the marching boots of revolution should tramp our roads, too.

—Nat'l. Conference of Jews and Christians.

Toward An Understanding of the Far Eastern Crisis

William Axling

FIRST of all let it be made clear that I deplore beyond words the present Japanese-Chinese Crisis. However, this is not an isolated outbreak in the relations of these two nations. Back of it are complicated causes, tangled problems and long years of troubled history.

The author, a long time missionary to Japan and at present Secretary of the National Council of Churches in Japan, here interprets Japan's point of view in the present conflict in China. Deeply deploring the situation as he does, he nevertheless finds it not quite the simple problem that it is all too often prejudged to be in the occident. Not Japan alone but the so-called Christian nations of the West must bear some share of the responsibility for what is happening.

The centuries have witnessed a continual process of give and take between these two nations. In the field of art, literature, religion and many of the useful crafts Japan is deeply indebted to China for many of the values which enriched her older culture. Yet as far back as 600 years ago they were sending punitive expeditions to each other's shores in an effort to iron out kinks that intermittently clog the relations of neighboring nations. Over a long period of years a vacilating regime in Korea proved a trouble breeder between them. During the past half century Manchuria has come in and out of the picture and disturbed their relations.

Contributory Factors

Deeply involved are issues of national security over which Japan has already been forced to fight two major wars. In the Sino-Japanese and the Russo-Japanese Wars, Japan offered up the flower of her manhood and piled up a large national debt in order to secure herself from encroachments from the Asiatic mainland.

Population pressure—an annual increase of from 900,000 to 1,000,000, rapid industrialization forced upon her by this increasing population and her limited area of land, cut-throat economic rivalry buttressed by tariff and quota barriers wherever she has sought to develop her foreign trade—a trade on which she absolutely depends to feed the increase in her population and on which her national destiny hangs, repeated disillusioning experiences in her relations with the "have" nations of the West,—these are some of the explosive factors back of this crisis.

Japan is a virile and fast growing nation. Such a nation cannot be asked simply to sit down and die. She must discover some way of safeguarding the future for her people. She tried emigration but the doors in America, Can-

ada, Australia and New Zealand were closed against her. She turned to industrialization, but trade barriers were hurriedly raised against her in every Western land. The only way left open was some form of physical and economic expansion.

Alongside of this must be placed the fact that China today has become the battle ground of a titanic economic struggle in which all of the major nations are participating. In the background of this Sino-Japanese Crisis the Great Powers are manoeuvering for the upperhand in China's vast and fast-expanding market. In this economic rivalry Japan is not only a participant but the target of the contending forces.

Western Nations Involved

The history of Western nations certainly does not qualify them to sit in judgment of Japan. The "have" nations of the West secured their territories and present status through exploiting and dominating weaker peoples. This does not justify the using of such methods today. But it ill behooves these nations to hang on to their holdings with one hand and point an accusing finger at Japan with the other.

Rather let them show a willingness to share and to help Japan find a way out of her perplexing position. Discriminatory immigration legislation, trade barriers and the refusal of the Western nations to insert a clause into the Treaty of Versailles recognizing racial equality, forced Japan to carve out her destiny on the Asiatic continent. From her point of view these nations drove her out of the West and now they are attempting to block her in the East.

From Japan's earliest years of intercourse with the West until the passage of the discriminatory immigration legislation and the rebuff which she received at the Conference of Versailles she was eager to team with the democratic nations and do her share in the building of a fairer and finer world. Finding however that the "have" nations are committed to a policy of perpetuating their monopolistic hold on the bulk of the earth's natural resources, Japan lost faith in cooperative and collective internationalism and has taken refuge in the Fascist bloc.

Viewed in the light of this historical perspective and economic background it becomes clear that the present situation has evolved out of a mass of deterministic causes that root far back into the past. In its causative factors this situation not only roots deeply into the past of Chinese-Japanese relations but is the reaction to and outcome of attitudes and actions on the part of Western nations.

Without a painstaking and judicial study of the complicated causes that crowd the background of this conflict it is impossible to comprehend the issues involved. I plead therefore that friends in America reserve judgment, give themselves to a careful study of

the underlying and deep-rooted causes which have brought about this regrettable estrangement between Japan and China, realistically face the stern hard facts of experience which Japan has experienced in the past, and understand the problems which confront her.

Looking Within

I recognize that Japan has made serious mistakes in her relations with her neighbor across the Yellow Sea. What Western nation's record is clean in its relations with its weaker neighbors? If Japan's approach to China were made through a far reaching program of cultural exchange and unselfish service and not with such a heavy emphasis on economic, industrial and strategic advantage, Japanese-Chinese relations would probably be speedily placed on a happier basis.

China however has also made mistakes in her relations with Japan. The ten years of Japan's conciliatory policy in China, following the Washington Conference, were notably lacking in any favorable reaction or response from China. They seem to have been interpreted as a sign of weakness rather than self-restraint on Japan's part. Moreover China's education of her youth to look upon Japan as a foe has strongly militated against the establishment of better relations.

One thing can be said with confidence, the Japanese people as a people yearn for peace in Eastern Asia. Moreover they hold in their hearts no hatred for the Chinese people. They sincerely desire friendly relations.

However, the psychology of the Japanese people and the nation's social structure with the Imperial Family at the center, commanding a loyalty and allegiance that is akin to religious devotion, makes them exceedingly apprehensive of the communistic menace which looms across the Manchukuo border and in certain areas of China. They feel the ideology and goal of communism make a deadly thrust at that which is dearest to their hearts and aim at overthrowing the Empire's centuries-old structure with its rich heritage and deeply rooted traditions.

A Fairer World

The reader may question whether Japan will be able to realize her avowed purpose in China through the means which she is employing. He may doubt whether force—no matter who resorts to it, can create the kind of a world we all long for. He must not fail however to enter into a sympathetic understanding of the destiny-determining crisis Japan is facing. Moreover we of the West must give ourselves to the creative task of discovering ways of easing the economic tension that frets and frightens Japan and constructively move forward toward a fairer distribution of the earth area and its resources.

The colonies under Great Britain's control represent a territory 101 times greater than that of her domestic area. France has 29 colonies with a total area 21 times that of her domestic area. Holland's colonies have an area 60 times that of her home area. Belgium's colonies have an area 80 times greater than that of the motherland.

The density of Belgium's population per square mile is a matter of constant comment in circles where population problems are studied. In terms of arable land however the density of Japan's population is 20% greater than Belgium's, being over 2500 people to the square mile.

In the realm of trade the following figures show Japan's economic stake in China. Two-thirds of Japan's total trade is domestic; the other third is foreign. Of this over-seas trade 24% is with China. Of America's total trade only 8% is foreign and a bare 2% of this is with China. In other words the economic interests in China which Japan is attempting to safeguard is 100 times that of America.

Great Britain is the second largest foreign investor in North China. Her holdings are valued at approximately 24 million dollars. As compared with this, Japan's investments in North China and Manchukuo total a round billion.

A Challenge to Christians

To Christians West and East this conflict is a ringing challenge. We have a will and a passion for peace. That however is not enough. We must explore and realistically open the way to peace. Existing injustices in the distribution of the earth's area and its resources, as evidenced by the fact that only one-seventh of the earth's area is available for half of its population, must be recognized and, regardless of the sacrifice involved, provisions must be made for "peaceful change" on a world-wide scale.

We Christians of the "have" nations should be awake and vocal regarding these injustices and create in our respective nations a conscience and a public opinion which will make readjustments and changes possible. These territorial, economic and social adjustments and changes must be so drastic and fundamental as to lay a real foundation for peace,—not an enforced peace but a peace that will flower out of just and human and Christ-like economic, industrial, social and international conditions and relationships.

America's Influence

America must bear her share of responsibility for Japan's being what and where she is today. On the credit side stand the role America played in bringing Japan into the fellowship of nations and America's active support when Japan moved to throw off extra-territoriality and assume the full status of a world power; the mediation of an American president which resulted in the

Treaty of Portsmouth and the termination of the Russo-Japanese war; America's large-scale relief at the time of the Great Earthquake—a gesture of friendship the Japanese people never will forget; and America's contribution to Japan's educational, religious and cultural life since the opening of the Meiji Era.

Unfortunately there are serious entries on the debt side,—America's manoeuvering of Japan out of Shantung at the Washington Conference and her pressure upon Great Britain resulting in the scrapping of the Anglo-Japanese Alliance; the passage of the discriminatory immigration legislation which left an unhealed wound in the hearts of the Japanese people; the refusal of America's representatives at Versailles to allow a racial equality clause being written into the Treaty of Versailles. These are milestones that mark the trail along Japan's decision to work out her future in Eastern Asia. America's failure to join the League of Nations and her insistence on a naval ratio that leaves Japan with a fear that she is vulnerable to attack are also contributing factors.

For the peace of the Pacific it is of paramount importance that American-Japanese relations be kept unimpaired. The destiny of the Pacific is largely in the hands of these two nations. They must cooperate in stabilizing the Pacific area. A non-partisan and good neighbor attitude on the part of America in this crisis will in the long run enable her to render her largest service both to Japan and to China.

The Better Way

In Christ's ideal of the Kingdom of God we have the better way. In his pattern prayer, "thy Kingdom come, thy will be done on earth," we have the goal, the motive and the spirit that must govern those who would build an enduring peace. Within this divine framework there is no room for boycotts that bring starvation upon innocent peoples, nor for a propaganda of hate that intensifies and perpetuates enmity.

Ties of trade are not enough. Cultural contacts are not enough. Friendship alone will not suffice. There must be developed the God-implanted consciousness of identity and kinship between nations and races and a passion and purpose to do His will before a world brotherhood can be built.

The Great Task

Shall we pick up the wounded in war or strike at the war system? Shall we rescue individual drunkards or strike at the liquor traffic? Obviously the answer is that we must do both. . . .

The Kingdom of God on earth demands a thoroughgoing renovation of the sum total of life in all its aspects. *(The Christian Message for the World Today.)*
—Internatl. Comm. on Christian Approach to the Jews.

America and the Next War

John Haynes Holmes

from *Unity*

This book article by the vigorous pastor of The Community Church, New York, discusses "And So To War" by Hubert Herring. (New Haven, Yale University Press, $2.00.) In a time when successive crises in Europe and the Far East have American leaders continually disturbed, it is worth while injecting a book like this into the thinking of the American People.

AND So To War is a tremendous and terrifying book. It should be shouted from the housetops. It should be sold on the street corners and in the market places. It should be required reading in the colleges, and for one Sunday, at least, might well displace the Bible in our church pulpits. I should have a heightened respect for this country, and a sudden reassurance in these dreadful times, if this book could have a sale to match that of Dale Carnegie's *How to Make Friends and Influence People.*

Mr. Herring is one of our most effective journalists and authors today. He has long been a keen student of international affairs, and his close and intimate study of the State Department in Washington has borne notable fruit in his recent article in *Harper's Magazine.* Just now he has become excited over the sudden trend of this country towards war, under the direction of President Roosevelt and Secretary Hull, and he sets down his reason for believing that we should all be excited — and alarmed. "It would be a relief," writes Halford E. Luccock, in a review of this book in *Zion's Herald,* "if we could dismiss the revelations . . . as overheated oratory or hysteria. But Mr. Herring deals with fact, not emotion; with history, not histrionics."

What Mr. Herring does is to tell us flatly and frankly what the administration has been doing in recent months. He shows how, step by step, we have been and still are doing the very things which took us into the World War in 1917. The record of that dreadful betrayal of twenty years ago is briefly and caustically recited, and then follows a statement, matched point by point in fearful parallel, of "the march of 1938." It is a march straight toward inevitable war, conducted in open violation of the neutrality laws of the government and in similar defiance of the will of the people, and in inexcusable neglect of the lessons taught us in our last experience of arms. We are treading the old road swiftly to destruction, public opinion is being poisoned by propaganda, and the President is preparing himself in debonair

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unconcern for the same folly and fate which made Woodrow Wilson one of the most tragic figures in history.

It is impossible to exaggerate the brilliancy of Mr. Herring's treatment of his theme, and its convincing power. His thumbnail sketches of the men who took us into the last war—Woodrow Wilson, Walter Hines Page, Edward M. House, Robert Lansing, Nicholas Murray Butler—are only less devastating in piercing wit and corroding sarcasm than his sketches of the men who are now taking us into the next war — Franklin D. Roosevelt, Cordell Hull, Henry L. Stimson —"and there is always the New York *Times!*" Impressive are his "in memoriam" tributes to the men who tried heroically but vainly to keep us out of the last war — William Jennings Bryan, Robert M. La Follette, Robert N. Page, Charles A. Lindbergh, Claude Kitchin, George W. Norris, William J. Stone—"and there were others!" Will there be such men again in the approaching war crisis? Mr. Herring thinks so—"an honor list from 1938 [which] will carry the names of those who resist the warmakers while there is yet time, the names of those who are not fooled or cajoled."

Nothing in this superlatively effective volume is better than the author's exposure of the delusions that are now betraying the public mind—the slogans and propaganda myths deliberately being spread before the people by the administration like nets before unwary birds. The idea that the British are "our friends" or have any desire but to win our much-needed help to preserve the Empire for anything but democratic purposes, the idea of "collective security" as a plea for one more good war to save civilization, the silly Sir Galahad notion of a world divided between good nations and bad nations, the pure superstition that the next war in Europe or in Asia will be anything more than one more vicious struggle between empires for imperial mastery and exploitation of the world—all these are riddled by a veritable machine-gun fire of argument and irony. Mr. Herring leaves not a rag of intellectual or spiritual respectability upon the present advocates of preparedness for armed participation in the settlement of world affairs by the old familiar process of fighting it out. He ridicules and denounces the liberals and radicals among us today who, unlike the liberals and radicals of twenty years ago, uphold the hands of the warmakers by deliberately confusing "isolation," as they love to call it, with neutrality and peace. Mr. Herring treats this bugaboo as it deserves to be treated:

> The proponents of neutrality know full well that there can be no isolation in an interdependent world. If they are isolationists, theirs is an isolation against the world's war, not a refusual to share in adjusting the world's economic inequalities.
>
> But to abjure isolation, must we

swing altogether the other way, and admit the necessity of national suicide because others take that course? Is it blind isolationism which leads us to affirm that we are not duty and wisdom bound to enter the lists where nations engage in a death struggle for imperial power? Are we craven because we see no grounds for using our men and guns to protect one set of empires as against another set?

The genuine neutral is the enemy of isolation. He knows that war, far from breaking down isolation and flaunting nationalism, rears new nationalisms intent upon self-sufficiency, which is the heart of isolation.

What it all leads to is evident. Says Mr. Herring:

We are headed toward inevitable involvement in the wars of Europe and Asia.

The President of the United States, with excellent conscience and pure intention, is doing those things which are calculated to yield him a place in history with Woodrow Wilson—as one of the two most dangerous men ever to occupy the White House.

The Secretary of State by his inflexibility and consuming belief in the virtues of coercion is making his bid for the harsh judgment of the future.

Theirs is the way to war.

The one hope is that an energized citizenry, awakened to the peril, may demand of Congress a swift staying of the present trend.

Congress alone can recall us to the sane path of neutrality, putting a stop to all talk of joint blockades of Japan, recalling our nationals from all war zones, stipulating that all travel and trade in war zones are the risk of the traveler and trader, and stopping all trade with the belligerents in the implements of war.

Congress can do these things if the people speak.

German Leader Speaks Out

"Where would Martin Luther stand today? Could he be in the camp of the man who called Christianity a weakening philosophy of love, who wants to replace the cross of Christ with the symbol of a flaming hero, who wants to do away with the old Christian sacraments and to introduce in their stead the mystery of the Nordic blood? Ah, no. Luther would be found among the most resistant opponents of Rosenberg. But he who is against Rosenberg cannot be in favor of Hitler. Hitler and Rosenberg are one, one heart, one soul, as Niemoeller had to experience. Two opposed 'world philosophies' confront each other. A lasting peace between the Christian Church and National Socialism is therefore out of the question. They can come together only insofar as one sells its spiritual being for its bodily life. Nothing could be left of one or the other save the name."

"Hitler's totalitarianism has robbed the churches of their indispensable freedom. The Church government is in the hands of a church minister imposed upon the priesthood by the State. The theology faculties of the universities are in a way Nazified, 45 out of 65 professors are teaching that Christ was an Aryan. The Confessional Synod is forbidden to maintain theological seminaries of its own. As German Protestants were forbidden to go to Oxford, so German Catholics are forbidden to take part next summer in the Eucharistic Congress in Budapest."

From an address by Dr. Ernest W. Meyer, who resigned as First Secretary of the German Embassy in the United States because of his inability longer to accept Nazi principles.

—Federal Council Bulletin.

The Means Determine the End

Harry Emerson Fosdick

Condensed from *The Church Monthly*

EVERY one knows how commonly our high determinations peter out. We resolve that we will overcome some unfortunate habit, will have a lovelier family life, will deepen our friendships, will do better work in our vocations, or, thinking as citizens, that, God helping us, we will stay out of war. But such resolutions concern final ends rather than the means to them and our wills cannot deal directly with ends, only with means, so that, making high idealistic decisions about ends and letting the means take care of themselves, we wake up in a few months to discover that the means themselves have determined the ends.

In the sermon, preached at Riverside Church, from which this brief extract was taken, Dr. Fosdick with equal cogency carried his arresting thesis that the means determine the end into the realms of personal, family, and church life as well. In the troubled area of peace and democracy there is particular need of this insight just now.

On every side one runs upon this proposition, that the means determine the end, stated with urgency, almost as though it were a fresh discovery whose recognition and practical application were critically needed. A novelist, Aldous Huxley, writes a whole book about it. Publicists like Gerald Heard proclaim it. And from many diverse sources we are reminded that mankind is out for high ends—peace, security, justice, brotherhood, and what not—but the means used are not pertinent to the ends sought and the means determine the ends.

The objects of our dear desire lie deep — international peace, economic security, social justice, inward spiritual resource, and profound Christian faith and life. To such ideal ends we profess devotion but the means—there lies the difficulty. Sir, life says to us, thou hast nothing to draw with, and the well is deep.

To make this clear to our imaginations, consider two illustrations, one from public, the other from private, life.

First, Russia. Many Americans do not understand that what the communist party in Russia started out to get was not an autocratic, dictatorial state, but democracy. The most widely-based industrial and political democracy in the world was communism's aim. Only, temporarily, they use ruthless repression as a means, employ violence in the killing or the exile of minorities,

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and the suppression of liberty of speech and press! Temporarily, as a means, they would take a short-cut through undemocratic methods to reach a democratic goal. And, in consequence, look at Russia. Violence grows by what it feeds upon. The more you suppress liberty, the more you have to suppress liberty. The more you use tyranny as a method, the more you get tyranny as a result. So Mr. Chamberlin, twelve years a resident of Russia, thoroughly convinced at first that communism alone could save civilization, now sums up the matter: "I think the overwhelming weight of historical evidence is to the effect that the means determine the end, and that an idealistic goal, pursued by brutal methods, has a tendency to disappear from view."

We Americans need to learn that lesson by heart. We never can get peace by unpeaceful methods or democracy by undemocratic methods or liberty by illiberal methods. Always the means we use must partake of the quality of the goal we seek. It is a towering falsehood that the end justifies the means. The profound truth is that always and everywhere the means determine the end.

Consider some special kinds of moral and practical peril we run into when we neglect this area of truth. In sharpest contrast with what we are saying stand the folk who say that the end justifies the means. A long and tragic history that idea has had. So Caiaphas doubtless thought that the crucifixion of Jesus was not ideal but, fearing that Jesus would stir up the populace and Rome resent it, he judged that "it was expedient that one man should die for the people." So the end, he thought, justified the means, even though they meant Christ's crucifixion. Nothing in the human record has been so abominable that it has not been defended by that formula.

Today we are dangerously tempted to surrender to it in public affairs. We Americans want two things supremely, democracy and peace. Those are desirable aims. Few things more worth serving invite man's public devotion than a just and effective democracy and a secure and honorable peace. Who among us does not want them? Well, then, if peace and democracy are so supremely desirable, is there anything we would not do for their sake? So we travel the old path worn smooth by the emotions of centuries until we say we care so much for democracy and peace that we will fight for them. Now, if by "fight" you mean wage war, I beg of you walk around that formula for a long time before you let it fool you, as it has fooled millions of our predecessors. Is war an effective method for gaining or defending either democracy or peace?

Twenty years ago we went into a war to make the world safe for democracy. Let no man impugn our motives. No nation ever had a higher aim in view. We, the

people, by millions, were willing to make any sacrifice for that high aim. We were out to save democracy and we finished in a world enjoying less democracy than there had been for generations. The reason is not difficult to see. War is not a democratic method. Modern wars must be fought under dictatorship. The day war is declared in any country, conscription starts, totalitarianism begins, liberty of speech and press is limited, and regimentation takes possession of the field. That is inevitable in any modern war. The means determine the end. Were I to paraphase Daniel Webster's speech, I should pray that when for the last time my eyes behold the sun in heaven, they may not behold it shining on the tragic spectacle of a great democratic nation that took the warpath to save democracy and ended by itself being no longer a democracy.

Do not suppose that I think the problem easy or that, because I am a Christian pacifist, I think any neat pacifist formula by itself alone covers the case. May heaven have mercy on all prime ministers and secretaries of state in democratic countries today, trying to handle wisely this desperate situation! But let us, the people, keep steadily in mind the law as deeply imbedded in the moral world as the law of gravitation is in the physical: the means we use must partake of the quality of the ends we seek. We cannot get peace by unpeaceful means, justice by unjust means, democracy by undemocratic means. The means determine the end.

War Prosperity

"Everyone knows by this time that war 'prosperity' is not real prosperity. On the contrary, it is a profligate and disastrous waste of labor, capital and resources, financed by debt; and no country, whether involved or not, and even if temporarily stimulated, can escape its eventual consequences. Whatever the reasoning advanced, capital markets instinctively recognize that war is disaster."

—From The April *Bulletin of the National City Bank of New York.*

Christian Medicine and the Life of Tomorrow

Edward H. Hume, M. D.

Dr. Hume was for many years a medical missionary in China at the head of Yale-in-China in Yenching. His work in recent years has been directed toward the development of a closer coordination of medical work in various countries and particularly in China. No one is better qualified to write of Medical Missions than he.

IN many countries new opportunities are arising for medicine as a channel of the Churches' work. In India, Principal S. K. Datta of Forman Christian College writes to that great leader of Indian political life, Jawaharlal Nehru, a memorandum as to ways in which the forces of India may make new use of the Christian medical units scattered throughout the land. He urges him, too, to see to it that fuller use is made of the Christian forces in education and in agriculture. Dr. Nehru is so impressed by the memorandum that he has it mimeographed and copies sent to the Ministers of Education and Health and Agriculture in every one of India's eleven provinces. During Christmas week, 1937, Dr. Douglas Forman took me to Dr. Nehru's home in Allahabad. The leader and I spoke of the need that India organize a sounder program of health, especially for the rural areas. "Write me a memorandum on that point," he said, "and talk about it with my sister, Mrs. Vijala Lakshmi Pandit, the Minister of Health for the United Provinces." Presently this charming woman came in and joined the discussion and told me of her disappointments as she traveled through the rural districts of her own province and of her desire that the health movement in India should reach the villages. The memorandum she so courteously asked for is being sent to her this month.

In China, terrific though the tension of the conflict has been, the Christian medical forces have placed themselves unreservedly at the service of wounded soldiers, of wounded and sick civilians—whether resident in towns or trekking over the country to find lodgement in some distant province. The words of Madame Chiang Kai-shek, uttered early in April, are a matter of record. It is as if we could hear her saying in the words of Jesus, "You have stood by me in my trials." Even before the war the National Health Administration had established a Committee on Relationships including members of the medical missionary force, which should help to develop those integrations so constantly needed between the forces of government and the Christian

medical agencies of the land. The war has brought vividly before the people of China the meaning of selfless devotion, of neighborly readiness to give all, even life itself, for the rescuing and strengthening of other lives.

Many have wondered whether the great advances of the medical missionary enterprise have not reached their climax. They have asked whether the governments might not, in this land or that, take over the hospitals and the educational institutions that had proved so immensely serviceable during the century of service. I have returned from four continuous years of study of Christian medical institutions in India, Japan, and China convinced that the great advances of the past are but a prelude to new service and even to fresh pioneering. There need be no sterile period in the great adventure. There need be no apprehension, even in the presence of restricting government regulation in certain countries, or of apparent competition in others. New doors of professional opportunity, and of Christian witness through medicine, are waiting to be opened and entered.

At the opening session of the conference of the Chinese Medical Association in Shanghai in April 1937, the director of the Wei Sheng Shu (National Health Administration) outlined in a remarkable address the growth of the health movement in China. He told of one province after another that was building a program of health, related to the central program in Nanking; of the far-flung campaigns of preventive medicine, extending even to the far north-west; of school health activities in many cities; of health stations manned by public health nurses or by trained mid-wives in countless rural areas; of school health teaching everywhere; and of the growth of the National Quarrantine Service. He spoke approvingly of the new edict requiring every *hsien* (county) to set aside five per cent of its annual budget for health work, starting in July 1937. After this convincing report, Dr. Liu paused a moment and said:

"Let me say a word of welcome to the missionary hospitals scattered all over China. We need their cooperation and should be very sorry to see any of them close their doors. We should like to regard them as a normal part of the health organization of China. We trust they will not remain aloof, but will relate their health activities to our national health program. In particular, we desire them to time their campaigns of vaccination against smallpox, cholera, typhoid, etc., to coincide with the periods designated by the Wei Sheng Shu. We invite them to take an active part in school health work and, in particular, to develop extension programs that will enable them to carry health service and health teaching out into the countryside."

Such an invitation to the Chris-

tian medical forces is more than a friendly request. It is a challenge to every Christian medical unit in the land to relate its health work to the program adopted by the State. Those who are familiar with the temper of the Chinese people and of their government realize that such a call to cooperate carries with it no threat against property or against a sane program of Christian evangelism within the hospital. At the heart of the challenge lies the appeal: "Work with us in our nation-wide campaign of health."

It is not difficult to understand that medical missionaries have occasionally hesitated to relate their work to government health programs. There is always the possibility, some fear, of interference with administration, either by insisting that the board of managers include certain political appointees, or by requiring that soldiers and army officers be treated without recompense, or by interfering with the religious program of the institution.

On the whole, the Christian hospitals that are headed by nationals of China or of India find it easier to surmount the obstacles and to work with the governments of their own lands. They accept programs of State medicine more readily than many Occidental physicians would. In China it is as if one heard people everywhere saying: "Our ancient system of medicine was entirely sufficient for the needs of our people in the past. If the government now proposes to discard the old system and introduce modern scientific medicine in its stead, making that the official practice, we shall expect the government to make adequate provision for our health needs as outlined by this modern system. We shall look to it to establish dispensaries everywhere, providing free treatment for those in real need and free midwifery service for the indigent. We shall count on it to set up health stations in rural areas throughout every *hsien,* so that no citizen, even though his home is in a remote village, need be more than 15 *li* (5 miles) from a health worker. Since the State demands that every pupil in middle school and university professional school shall undergo a period of military training, it should also assume the responsibility for their health."

It is not only in cooperation with the forces of the State that the health program of the Christian medical missionary may advance. If he will, he may institute a program of health supervision for the schools of his own mission. The Christian nurses may send out district nurses into areas immediately at hand or share in bringing ideas of preventive medicine into the homes and schools nearby.

One of the great opportunities that lies ahead is that the doctor and nurse who have gone from the Occident rid themselves of "foreignisms." Hospitals where

the signs of foreign control and foreign supervision are few find it easier to become anchored in the affection of the community. There arises before me the picture of a little Methodist hospital in West China. I watched a Chinese passerby as he approached the gateway. He read and stood astonished, then broke out into a smile. Over the gateway the name was carved in Chinese characters "The Hospital of Overflowing Grace." On the doorway three official proclamations were posted, reading as follows:

"This hospital has been founded by the Methodist Church for the benefit of the suffering sick of this *hsien.* Let all the citizens recognize that it has been created for them. Let them accept its ministrations and support it. Signed and sealed by the *hsien* magistrate.

"In view of the public service rendered by the Hospital of Overflowing Grace and its readiness to cooperate in curative and preventive medicine, I, the *hsien* magistrate, have set apart a monthly allowance of one hundred dollars, to enable the hospital to buy vaccine against smallpox, to care for the health of the pupils in the *hsien* middle school and to perform other health tasks. Signed and sealed by the *hsien* magistrate.

"In order that the Hospital of Overflowing Grace may have opportunity to show its spirit of charity towards the destitute, the hour from twelve to one on Mondays, Wednesdays and Fridays will be set apart for the poor of the vincinity. There will be no charge for registration, medical advice or medicine. Signed and sealed by the *hsien* magistrate."

There can be no doubt that such a hospital is adjusted to its environment. The Chinese superintendent is a graduate of the West China Christian University Medical School, one of a group of men and women occupying important hospital posts scattered over the countryside in that far western province, units in the Christian program of medicine, moved with campassion by the needs of the multitude.

Doctors and nurses from Africa, Persia, South America, and every other country return for furlough training and say: "We believe it should be our objective, as early as possible, to 'work ourselves out of a job.'" In some countries this may be compelled by government regulation. In other lands, a rising tide of nationalism may require the replacement of Occidentals by nationals. Fundamentally, however, the vanguard medical missionary believes that it should be an essential part of his program to train nationals to be ready to serve as colleagues and successors; many of them to be workers with whom and under whom the Occidental doctor and nurse shall be glad, when the time is ripe, to serve. In some countries where it becomes necessary to send Christian students either in nursing or medicine to a government

institution it is plainly recognized that they may find their ideals in danger. The Christian doctor and nurse recognize how necessary it is to impart to such students during their earlier days of comradeship such foundations of character as shall carry them through their days of advanced training. In some countries it will continue to be the task of the Christian doctor and nurse, as of the Christian schoolmaster, to live in loving comradeship with many who are unable to take upon themselves the outward sign of Christian Church membership, but who are truly "followers of Jesus."

One of the needs confronting Christian medicine is that it discover what, under changing conditions of tomorrow's world, are likely to be the distinctive fields of effective service. Has not the hospital worked too exclusively within walls, giving medicine to those who sought it, but not aware of the opportunity for outreach into the neighborhood, for transforming the health life of the government, for thrusting an arm of health service out into the countryside? In both China and India 80 to 90% of the total population live in rural areas. It is to the peasants and farmers of these lands that the Christian medical ministry must be carried. In one province of India after another the surgeon general said to me: "If only the medical missionaries would take over the responsibility for village medical work everywhere, how relieved we should be!" The assistant to one of the surgeon generals said as we waited in an ante-room: "You Christians have something more to give than merely medical treatment. You have an impulse, a dependability, a fearlessness, even a selflessness, that is not present in those who work for salary alone!"

These years of travel in India and China lead me to ask whether, in the life of tomorrow, Christian medicine may not be more effective if it withdraws from certain types of routine hospital work, in some of the areas now occupied, and deliberately sets itself the task of building up institutions for the treatment of leprosy, tuberculosis, and other chronic conditions. These are forms of disease that require, in a peculiar way, the patience, the self-restraint, the humble willingness to serve, that ought to be marks of a Christian medical worker. It is for us as we face tomorrow to evolve programs of comprehensive Christian medical advance that shall include provision for these special forms of work.

Happily enough, in China, in India, and in other countries the Christian medical forces are organized into councils or associations related to the National Christian Council in each country. These should now be intimately related to agencies in North America and in Britain so that the whole field of Christian medical endeavor may have a unified program and a unified

plan of advance. Many of the hopes expressed above can be realized if there is joint interdenominational planning, such as has been recently proposed. It is hoped to create a Christian Medical Council to serve the missionary societies of North America, as an agency that shall continually study the medical work in many fields and suggests ways for more effective work in these fields. We do well also to observe the unity of spirit that is arising in the newly formed Christian Rural Fellowship, so closely related to the Agricultural Missions Foundation. The time is already at hand for the establishment of a Christian Medical Fellowship, to include many, medicals and non-medicals, who desire to bring about the extension of God's Kingdom through the channel of medicine. When a Christian Medical Fellowship and a Christian Educational Fellowship are found standing side by side with the Christian Rural Fellowship, the Church of tomorrow will find within its borders powerful agencies of Christian service. The Church can scarcely hope to fulfill its mission by extension and revision of its present organizational activities and methods. It must be ready, if God so will, to let familiar forms give place to others that may more fully meet the needs of a new day. Such readiness may make it possible for the spring of Christian life to break out in fresh ways and create for itself fresh channels of spiritual expression.

The Militant Godless Losing Ground

Antireligioznik (No. 2, 1938) reports the meetings of the Assembly of the Central Union of the Militant Godless in February. The members sent a dutiful message to Stalin as follows: 'Our organizations of the Militant Godless recognize the weakness of their work, they have not fulfilled the demands of the Party, but we shall make of our Union a real militant one.' Yaroslavsky sent a message as follows: 'We must notice with regret that the district and regional press, which in the first months of 1937 showed a zeal in anti-religious propaganda, has not persevered. Let us not forget that such propaganda must be conducted systematically.'

Oleshuk, the General Secretary, read a paper from which the following extract is of general interest: 'During the period 1930-32 we had 5,500,000 members; we had 2,000,000 militant youth members; we owned a powerful anti-religious press and issued more than ten magazines and newspapers; but during the following five years the organization slowly collapsed.'

Easter appears to have been celebrated on a greater scale than in recent years in spite of the anti-religious campaign. The churches—such as remain—were filled to overflowing.

—World Dominion Press Service.

The Revival of Hinduism

Editorial from *The Guardian*

That there is a genuine revival going on in Hinduism is recognized by all thoughtful observers of the Indian scene. The editor of the Guardian *believes that there are noteworthy lessons for other religions, including Christianity, in what is happening with respect to Hinduism.*

SOME features of the present day revival of Hinduism in India have noteworthy lessons for other religions. For long there was the popular comment of the outsider that the revival so called was nationalism in disguise. In addition, there was supposed to be in it bigotry such as could be paralleled from anywhere in religious history and also a return to the crudities that a rationalistic age had begun to discard. By some process of scrutiny, all these elements may be discovered even now. A religion held by an infinite variety of groups at different levels of spiritual enlightenment, cannot change in a uniform manner. The influences of modern times must affect the diverse types according to their capacity for discernment. Out of all these incidents stand out features which make for wholesome progress, the more so that other religions whatever their own peculiar response, lack these special elements.

What is an outstanding quality as different from what has occurred in Islam and Christianity is the fact that the present day revival of Hinduism is under the leadership of a vigorous laity. If this is the continuance of an ancient tradition, it is none the less striking, because in this age of complex needs, it is through the wide agency supplied by the laity, that the revival is made adequate to the times, unlike a narrow field that will be touched if spiritual leaders alone attempted the reorientation. Men of world wide reputation such as Gandhiji, Tagore, Radhakrishnan, Arabindo Ghosh who stand for a reinterpretation of Hinduism before a world audience, never dissociate their message or action from the teachings of their religion. Others not equally well known outside India, but nevertheless with all India reputation and influence, may be counted by the hundred, actively displaying the vitality of their beliefs. If there was at the outset a controversial or propagandist tinge about their expression, it has dissolved in the ardour they obtained in the discovery of the intrinsic worth of their own treasures. The revival thus made is not limited to the platform or the periodical Press, but finds permanent form in literature that permeates every grade

The Guardian is published weekly in Madras, India.

of society and may be passed on to succeeding generations. Save for stray solitary voices, the priestly order does not appear on this scene. Lay leadership by reason of its service in other fields has proved its title to be heard and the response offered is without the reserve that might be given to those who speak from the experience of religious duties alone.

Christianity in India has nothing like this to offer. The defect cannot be accounted for solely on grounds of paucity of numbers or immaturity of thought. More truly it may be said to be the reflection of the training the Indian Church received from its western mentors. The divorce between the spiritual and the secular which is axiomatic in the West has come as an unhealthy legacy to the East. The divorce in the West is deceptive and misleading to India. Religion there has been woven into life by an imperceptible process so that it would be wrong to consider that religion is not a force in life. In public and corporate affairs however, religion is treated as an intruder. The Church as such accepts the position of non-interference in matters outside the field of religion, until in a serious crisis a few brave religious leaders strike a different note and more often than not expose themselves to contumely. The same outlook has come to prevail in India. To talk of Christian influence in national affairs in this mood is an aspiration that does not reckon the cost.

The content of the neo-Hinduism is no less striking, in so far as it justifies its claims by movements that demonstrate its quality.

There are such efforts as Liberal Hinduism, Universal Religion, Fellowship of Faiths, said to issue directly from the teachings of Hinduism. There are other tendencies which emphasize the worth of traditional ideas, when men of modern enlightenment resort to renunciation of worldly interests either for meditation or for devotion to a public cause. In the field of social reform, every movement claims the sanction of religion for radical departures from tradition. Ideas of service, socialism, rural uplift, non-violence, anti-untouchability, economic justice have resulted in organized movements and their origins are traced to religion. In politics, the doctrine of action, claim of democracy, the aspiration of national freedom and even communal fanaticism, are justified in terms of a religious duty, and as the expression of convictions proceeding from hallowed teachings. Thus Hinduism is demonstrated to be an answer to life's problems, capable of grappling with the challenge of the age.

The reinterpretation of religion and the action flowing therefrom for the service of the country, restore religion to a place that it was in danger of losing in

national unrest. Islam in purely Islamic countries functions in this manner. The revival is not pure bigotry there. Islam in India was caught in the toils of politics before it was challenged from within or without, to shed its excrescences and apply its basic principles to the issues its adherents were confronted with. No religion which does not undergo severe introspection can offer permanent values for any age. It is a noteworthy sign that ideas of peace and tolerance cardinal to Islam, were never propagated outside its fold and even within, until recently. The leadership of Mullas and Moulvies is universally discounted as blind and dangerous. Public leaders who talk of Islam have discussed political status and little of the contribution that their religion demands of them to make in the service of man. Prejudices are thick against Islam and continue to be so. Reform movements have no influential sponsors in noted Muslim circles but it cannot be contended they have no worthy part to play.

Christianity has a tradition of awareness of its sins. It has never been left in peace by critics in any generation in any country. All historical circumstances have played upon it. A similar challenge awaits it in India. It has in addition to overcome the disadvantages of a minority religion unable to make a serious impact upon a vast nation. This does not deprive it of a radiating influence that might belong to it, if it conceives its duty aright to the country and works out the application of its teachings to the needs of the environment. There are spheres of work to be filled in; equally important are the principles to be evolved, if it has to offer a philosophy of life for the country. That is a duty that calls for devoted attention.

Women's Part in India

The marriage vows have new meaning in India these days. To qualify as a rural Y.M.C.A. secretary in India, the applicant must include in his "credentials" a wife, equally well educated, interested and trained in rural rehabilitation.

"The new 'wife' policy of the Martandam Training School," according to Dr. D. Spencer Hatch, North American Y.M.C.A. secretary in charge, "requires that each would-be Rural Secretary shall have 'an educated, interested and intelligent wife who shall take the same training as he.' Women play such an important part in Indian rural life that any successful program of village rehabilitation must have the capable leadership of the secretary's wife for work among the wives of the community," says Dr. Hatch.

Y. M. C. A. News.

Grounds for Hostility to Christianity

Nicholas Berdyaev

Condensed from *The Student World*

WHAT are the reasons for hostility to Christianity today? An unemotional discussion of this disturbing question leads to recognition that not only the enemies of Christianity, but Christians themselves are at fault. Unquestionably modern civilization has seen a growing loss of the sense of the transcendental; modern man has his interest exclusively in this world and its satisfaction, and prostrates himself before its various idols. Man cannot make himself an atheist, but turns into an idol-worshipper; he bows before false gods. This is one side of the question, but there is another. Christians have now to pay for the sins of the past. There are now signs of a Christian renaissance, but the epoch just preceding our own was one of a relapse of Christianity, an epoch of weakness and fatigue. The trouble was that the initiative for creative activity in the world left the hand of Christians; Christians too often took up a hostile attitude toward the search for truth and the apprehension of justice in social life. The chief hindrance, preventing people from turning to Christianity, was Christians themselves, their betrayal of Christ's truth, not only in small factual matters, but a betrayal in principles.

In no period, probably, has there been a more insistent opposition to religion in general and Christianity in particular than the present. What lies at the basis of this hostility? Here is a thoughtful analysis of the grounds for such hostility by one of the most thoughtful writers of the Russian Orthodox Church who twice suffered imprisonment and was finally expelled from Russia as upholder of religion. He is author of a number of well known books, among them The End of Our Time, The Fate of Man in the Modern World, Freedom of the Spirit etc. His writings have been translated into many languages. He is living at present in Paris where he is director of the Academy of the Philosophy of Religion.

Christianity A Religion of Slaves?

When I began to dig into the arguments which modern man makes against Christianity, and especially to investigate militant atheism in the U.S.S.R., I came to the conclusion that there was one chief argument, one main reason for estrangement from Christianity. People of modern civilization who are inclined to be anti-Christian always say one thing: the Christian religion lowers man, rejects his activity and creativeness, teaches him to lay

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everything on God and on the grace which proceeds from God. Man is called to humility and obedience, he must humble himself before evil, darkness and injustice. When Christians try to object to this principal charge, their position is not easy, for there is a measure of truth in the accusation. Christianity has too often been used to degrade man and to justify his enslavement.

Christians very often draw just these conclusions from the teaching about the sinfulness of human nature. The creative calling of man has been inadequately revealed in the Christian's mind, and Christian truth regarding the construction of human society has been too little discovered. Actually Christianity does not lower but lifts man. Christianity teaches not only that man is sinful, but also that man is made in the image and after the likeness of God, that he is a son of God, that God Himself became man and thereby lifted up human nature. The Christian leaven in the deep subsoil of human nature has made possible all processes for the emancipation of man from the power of nature and social forces. But between the eternal truth of Christianity and practical Christianity in history there has always been not only a difference, but often a complete gulf. The paradox of Christian history lies in the fact that many of the truths of Christianity regarding man and human society have been realized in life not by Christians, but often by the enemies of Christianity.

The Problem of Suffering

There is another argument put forward as the reason for loss of faith, and not only of Christian faith, but of faith in God in general. It is related to the accusation that Christianity rejects the activity of man, but has a non-metaphysical character. The life of the world is full of evil and suffering, injustice triumphs, mastery belongs to the evil, not to the good. How can we reconcile this fact with the existence of God who is all-powerful and All-good, and with the Providence of God in the world? Many cease to believe in God exactly for the reason that they face this question. This is a modern form of Marcionism. It is in fact the only serious argument in favour of atheism. Christianity is the religion of a suffering and crucified God, the religion of sacrificial love; it proceeds from the fact of evil and suffering in the world. The Son of God comes down to the suffering world and takes its suffering upon Himself. But to modern man, deaf to the mystical side of Christianity, the Christian faith seems a compromise with evil and suffering, humility before injustice, a refusal to struggle. In this way the two hostile arguments against Christianity are joined together.

It is necessary constantly to cleanse away human limitations

from the idea of God. Christians have greatly misused in history the argument of the usefulness for salvation of suffering and of the cramping of life. It is exactly this argument which has called forth the greatest disgust and favoured a hostile attitude toward Christianity. This argument has had a hypocritical flavour in the mouths of those who were in privileged positions and suffered least, and who turned it toward those who were most burdened with suffering. Christianity truly recognizes that suffering has a positive meaning, and calls for a spiritual experiencing of the suffering of life. But one cannot from this draw the conclusion that Christians must increase the suffering of their neighbours; on the contrary, they must ameliorate their suffering. There is no basis for the argument that Christians should not struggle against suffering and injustice. The Christian must carry his own cross, but he must lighten the cross of his neighbour, he must have love and mercy for fellowmen. And this idea must have also a social expression.

Is Christianity Reactionary?

It is in this connection that we meet with the strongest and most widespread cause of hostility to Christianity. Christianity is considered a socially conservative religion which has sanctified all social regimes from feudalism to capitalism. The Christian Churches have called for submission to the powers that be, have been hostile to social improvement. The social arguments against Christianity are those which have been most widely used in anti-religious propaganda. It is this which has given rise to the growth of atheism in the working class. The labouring masses have given up believing that their lowered and oppressed position in society is sanctioned by religion, by the will of God; but at the same time they have also given up believing in God and Christ. Anti-religious propaganda is here moving along the line of least resistance. On the other hand, the propaganda of Christianity is made more and more difficult.

We must recognize that hostility to Christianity has historical grounds. Christians ought not to hide their guilt, the guilt not only of separate Christians, but also of Church communities. This consciousness itself will help to cleanse and revive Christianity. We find nothing in the sources of Christianity which would provide a basis for the accusations we have mentioned, for social hostility to Christianity. Rather the contrary, the very basis of Christianity demands a radical social change in human society, a movement toward the realization of the Kingdom of God. The accusation must be laid not against Christianity, but against the perversion of Christianity by Christians. The perversion consists in the fact that Christianity

was understood solely as a religion of individual salvation and it was forgotten that Christianity is first of all the good news of the coming of the Kingdom of God.

The defence of Christianity waits upon the construction of a new social apologetic, realizing itself not only in thought, but in action. But this social apologetic cannot accede to the transformation of the Christian religion into a purely social religion. In it there must be revealed the truth regarding the just and brotherly construction of human society. Christianity has a social side; but it is primarily and always will remain a mystical and spiritual religion. Here there can be no adaptation. The adaptation of Christianity to social interests, in the past, is exactly what weakened Christianity and gave rise to the falling away of believers. The truth of Christianity lifts itself above historical time, although it works in historical time as a force for spiritual transfiguration. And it must be a force for the spiritual transfiguration of the social movement of our time healing it of the hatred now lacerating the world.

The Conflict Between Christianity and Science is Secondary

There is one more reason for rejecting Christianity, which many consider decisive. They say that Christianity is in uncompromising conflict with science and is disavowed by science; that Christian faith is possible only at a low level of scientific development; that Christianity has maintained itself by refusing to allow freedom for scientific research. I am inclined to believe that the scientific disavowal of Christianity, and consequently its defence, have only secondary significance. The conflict is only one of appearance and is based upon confusion. Hostility to Christianity and religion generally always has not so much an intellectual as an emotional basis. The rational arguments are instrumental. Rationalism is found to be at the service of the emotions. There is no actual conflict between knowledge and faith, science and Christianity. Conflict is possible only on a single plane; it does not take place in two quite distinct regions. The conflict can take place only when Christianity, or rather theology, maintains an obligatory connection between revelation and faith, and antiquated, disproved, scientific and philosophical ideas and theories. The so-called scientific disproval of Christianity usually corresponds to a low level of education. When in the Soviet Union they assert triumphantly that science has disproved Christianity, it is the adolescent in education who is speaking. Actually the motives of godlessness are different; the arguments from science are used only for a purpose having nothing to do with science. In so far as the same obscurantism exists in Christianity as has existed in all times, it, of course, conflicts

with science, philosophy and culture in general. But Christianity, the religion of the incarnated logos, is not obscurantism: obscurantism proceeds from man, not from God.

In modern distatorship, in modern totalitarian states, freedom of the spirit is denied and Christians experience oppression and persecution. This alters the position of Christianity in the world. In the past Christians, in whose hands was power, bespattered themselves by oppressing those who thought or believed differently. Now Christians are cleansed from this historic disease. For this reason Christians should, more than others, defend the freedom of the spirit.

Many of the causes of hostility to Christianity have now become outmoded. But it is necessary to pay off the debts of the errors and sins of the past. A worthy and convincing reply to movements hostile to Christianity can only be given by a Christianity renascent and cleansed; only by a creative movement within the Christian world, by a faith more true to the sources of Christianity. In this hostility, which in part is ill-intentioned and based on ignorance, there is also a seriousness deserving attention and study. Not all fallen from Christianity have done so out of ill will; there are those who have fallen away out of love for truth and justice. And this situation requires from Christians a creative answer which shall contain no smaller measure of love for truth and justice.

The Jews in Germany

The American Jewish Committee has recently published some interesting statistics concerning the Jews in Germany.

Since 1933, 120,000 Jews have left Germany. Of these some 40,000 have gone to Palestine, 35,000 to overseas countries, 25,000 to West European countries and 20,000 to East European countries.

Since the advent of Hitler, the number of Jews in Germany has decreased from 500,000 to less than 380,000. 112,000 have emigrated during this time. 55% of the Jewish population in Germany is over forty-five years old; 15% under twenty; 30% between twenty and forty-five. Of the 1,400 Jewish communities in Germany, 276 are entirely dependent upon relief; 12 communities have been dissolved in the last six months. Of the 6,000 Jewish physicians in practice before 1933, 3,000 remain. 2,500 Jewish lawyers are now practising in Germany. In 1933 there were 6,500. Of 2,357 artists, including actors, musicians, painters and sculptors, in the pre-Hitler period, 800 have managed to obtain temporary employment in Jewish cultural enterprises. The Jewish population is concentrated in Berlin. Many cities and towns have lost the greater part of their Jewish population, while many others have become entirely "Judenfrei". 81,000 Jewish families are dependent upon charity—more than one-quarter of all German Jews. Of 42,000 Jewish children of school age, 22,000 are receiving education in Jewish schools; 20,000 are without adequate educational facilities.

—I. C. P. I. S. Geneva.

Oxford, Edinburgh, and Now Madras

Leslie B. Moss

Condensed from *International Journal of Religious Education*

THE Conference on Life and Work, held at Oxford, England, and the Conference on Faith and Order, held at Edinburgh, Scotland, last summer, are now history. Madras, India, December, 1938, the next great event on the calendar of the world church, is already partly history.

In the last century and a quarter nearly fifty thousand men and women have had some share in carrying the message of the Christ from the nations which are presumably Christian to other lands. A conference of missionary forces held at Edinburgh in 1910 was the springboard for the consolidation of the work of a century. From then until the Jerusalem Conference in 1928, the Christian forces in Asia established a large number of nationally organized bodies so as to coordinate in larger measure the Christian program in each country.

Thus, in the post-war years struggling entities began to emerge in India and China and Japan as Christian churches. It seemed as though the cherished dream of the world mission was about to come true. Christianity had taken root and was becoming indigenous to the soil of the East. This national development led up to the conference of 1928 when, at Easter, there met on the Mount of Olives some two hundred leaders from the so-called mission lands and from the sending countries. At this conference the phrase "the younger churches," to designate those formerly known as "native" Christians, was born. Also it called the attention of all Christian forces to the importance of the great rural populations of the world.

Most thoughtful observers now tell us that we face a new order of being. A complete change of social and intellectual behavior appears to be rapidly dominating the world. World events are becoming the everyday concern of us all. We face the rapid deterioration of white prestige in this world since the World War. There is the accelerated learning of the nations of the East in taking their own part. In religious circles the consciousness of adulthood seems to have been born in some countries over night.

In the light of these and other serious conditions, we face the Madras Conference in 1938. At Christmas time this year four hundred and fifty men and wom-

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en out of all the world will converge upon that city and try to grapple with these problems. This world gathering, under the auspices of the International Missionary Council, will have as many from the "younger" churches as from the older. This is something new and, we believe, epoch making in Christian history. It will try to build on what the Oxford and Edinburgh Conferences have accomplished this last year, especially as concerns the need for a world organization of Christians.

For months, groups of Christians in China, the Philippines, India, Japan, Africa, Latin America, Europe and North America have been meeting in groups to garner their experience, pool it, and assess its importance and relationships. The results of these studies will be available at the Conference. Madras itself will concern itself with the strengthening of the church, especially in those lands where its numbers make an adequate witnessing possible.

The five big areas of study to be discussed at the conference are: The Faith of the Church, the Witness of the Church, the Inner Life of the Church, the Church and Its Environment, and the Need for Increasing Cooperation.

In North America a number of groups have been striving to enlist the best contributions possible in considering these great subjects. Mexico, India, China and other lands have most enthusiastic groups similarly at work. In all of these discussions, no attempt is being made to pass on to Madras a chart for the future which would be modified or adopted and recommended to the world. Rather, the purpose has been to draw out the best constructive thinking and experience of these many persons and groups so that those who gather at Madras can discern the trends of thought, the prophetic leads, and the courses of action already in operation which are most suited for the Christian mission in the years ahead.

Let the Divided Lights Unite

The church's task of light-giving has come to a crisis. As men reach out to find sure-footing on a path of spiritual progress a confusing array of different lights confronts them. Just as many modern highway fatalities are recorded as due to the driver being confused by lights, so is a bewildered humanity suffering frequent delays and disaster because there is no strong, clear beam on the road ahead. The church has abundant candle power to light the world for men, but divided, these lights make more for confusion than revelation. The need of the world is too great for a divided church for the simple reason that its darkness is too great for a divided light.—Charles A. Wells.

—*The Churchman.*

How Shall Democracy Be Saved?

William Allen White

From *The Emporia Gazette*

NINETEEN years ago this winter, the writer of these lines was in Paris. He was reporting for a syndicate of American newspapers with a combined circulation of something like two million, the doings of the peace conference which drew up the Treaty of Versailles.

Forty years on Main Street, the story of America's greatest small city editor, as told in a remarkably interesting selection of editorials from the files of the Emporia Gazette, shows clearly enough that the editor was not always right. But he has been right in an amazing number of his observations on the forces that were playing on American life and the life of the world. He was never "righter" than in this editorial which he entitled "Hitler's Defi." A great layman here preaches a great sermon. "If we are to save our democratic civilization . . . as practical men we have only one Saviour, one real, practical common-sense Redeemer . . . the philosophy, the precepts, and the guiding morals of Jesus of Nazareth."

It was a terrible treaty. It penalized Germany beyond human endurance. It humiliated her, and it imposed a financial burden upon the vanquished that was out of all reason.

That treaty was merely a declaration of the next war. His readers may remember that in his syndicated articles he protested against the iniquity of the treaty, not chiefly as a moral wrong, but as a chunk of dynamite which would blow peace out of the world and bring inevitable war.

It was not his own wisdom that guided the typewriter in those days. A large minority of onlookers at the treaty making—reporters, minority statesmen and businessmen — were shocked and alarmed. Being practical men they were more alarmed than shocked, possibly, at the catastrophic consequences looming up inevitably ahead of that treaty.

The consequences are here now! The trouble started ten years ago when the economic world began to blow up and the economic phases of the treaty were abandoned. If these punitive treaty provisions had not been written we should have had no depression, no world panic. If the political phases of the treaty had not been written we should have today no Hitler, no threat of war beclouding the world.

* * *

With all the evils of this calamitous crime before the eyes of the men who made that treaty, why did they do it? Three men, primarily, were responsible. Each reflected a greed of his own home group: Clemenceau, Lloyd George, and Woodrow Wilson.

Clemenceau and the French,

The Emporia Gazette is published daily in Emporia, Kansas. Used by permission of William Allen White

including their Central European Allies, wanted the German colonies and wanted Germany bound and chained. Lloyd George and his group wanted colonies and wanted Germany to pay England for the British cost of the war. Woodrow Wilson, representing America, wanted no colonies, demanded from Germany no punitive reparations. He wanted the League of Nations.

But alas with a folly that was as stupendous as his vision of the League of Nations was noble, Woodrow Wilson tied that noble vision to the vengeful treaty. And so it was that the League of Nations — his high vision — crumbled because of his greed for the power of his pet project. It was a day of vengeance and greed. But evil carries its own punishment. So "vengeance is mine, saith the Lord, I will repay." Human vengeance is the most expensive of all the lusts of man. It is a greed in itself, and greed always eats its own vitals in the end.

* * *

Hitler, standing today on the apex of the great tyrannies of Central and Southern Europe, is the personification in reverse, the inevitable incarnation of the greeds at Paris nineteen years ago. What can save the world? More greeds? No. They will only aggravate the trouble.

The hardest thing in the world to do today will be to turn the right way, to the only solution that is possible, the only thing that will save this civilization which we call Christendom, in the main, the white man's civilization from the Caspian Sea westward to Honolulu.

The saving grace that will rescue civilization is a humble and a contrite heart, that is "the Way and the Truth and the Life." The Allies still have their opportunity. They have tried force when Germany surrendered. Force has failed. They can turn to reason if they have the wisdom to do so.

But now the appeal to arms will be futile. For no one ever won any war, and no one will win this war when it starts. The present economic, political, and moral order will fall under the impact of war.

If we are to save our democratic civilization we should get it into our democratic heads and hearts as practical men that we have only one Saviour, one real practical, commonsense Redeemer. And that is the philosophy, the precepts and the guiding morals of Jesus of Nazareth.

Not to the generals, not to the statesmen, not to the businessmen with their self-interest should the democracies of the world turn today. But on their marrow bones they should pray for the wisdom and the strength of the humble, for the guidance of the great mind that preached the great Sermon on the Mount, "Do unto others as ye would have them do unto you"—the second Sinai of man.

Which does not mean we should lie down and let the dic-

tators overcome America. We have several alternatives. Let's look at the situation:

Unconsciously, probably, but with a definite trend and purpose, the conservatives of Great Britain are taking the route to a Fascist alliance in Europe which will surely be reflected in a Fascist rule of some kind in England. France, unchecked, is certain to follow England.

The United States, then, becomes isolated—a lone democracy, rich and tempting to the gangster nations who are poor. Suppose all the English-speaking colonies of Great Britain are left for us in a democratic alliance. We shall indeed be most fortunate, even if they are not of great importance.

What, then, is to be done to follow the way of wisdom, humility, and peace—before we enshroud America in isolation? We cannot forever be turning the other cheek. It will get bashed in the end and our head will be broken. Where is "the Way, the Truth, and the Life"?

If this country has one supreme duty it is to call the democracies of the world together and with their power before they crumble, to assemble a world peace conference. There demands of the underprivileged nations may be heard and considered.

These underprivileged nations — Germany, Japan, Italy — are naturally motivating their hunger with a lust for war. America must either satisfy them in conference or on the battlefield. The supreme test of the doctrine of Jesus faces the Western World.

Are men really Christian sufficiently in their heart of hearts to bring justice to those who are underprivileged, those modern Cains who, in their wrath and their feeling of inferiority, are threatening not merely the peace of the world but the foundations of modern civilization?

The gods of doom are marching in these days swiftly to world calamity with earthquake feet! For two thousand years, Christendom has been set upon the foundation and theory that men of understanding hearts, men who would remedy the ills and wrongs of other men—men who were temperate, fair, and kind, could live happily, peacefully and prosperously in this world.

For two thousand years this creed has worked in what we call Christendom. This philosophy of Jesus has actually established something like a reasonable approximate of an equitable social order; better at least than mankind had ever made before.

Now this Christian philosophy is breaking down. Yet in a world crisis this doctrine of altruism is still the only thing that will save the gain of the ages. For war will wipe out all the gain we have made; it will destroy all the justice men have achieved. We shall not have enough justice left to save the peace.

The life of the world is in its democracies. Will they have the

(Concluded on page 55)

Christianity's World Team Mates

Archibald G. Baker

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I. A world-task requires a world-team.

The field is the world. Our common task is the cultivation of this field, and the turning of Nature's jungle into the more orderly garden of the Kingdom of God. While the Church has its particular mission, it alone cannot accomplish this enormous task. A world job requires a world team. Not one gigantic team, hitched up in the harness and capable of working only within that one complicated organization; but rather a stable of horses, so trained that they may be hitched up, now as one horse to a one-horse cultivator, now two horses pulling a wagon, and now sixteen horses hauling a gigantic combination harvester in the wheat fields; each horse trained to work in more than one team, and all coordinated to the larger task.

II. There are four widening circles which should be coordinated into a world team.

1. The inner circle within which we labor is our own denomination. But even with the best of harmony and efficiency, the denominational team is proving inadequate for the world task.

2. Consequently the Christian forces are searching for a closer coordination which shall be coterminous with the Church Universal. Both Oxford and Edinburgh have brought this to the fore in our thinking.

3. But there is a still wider circle, namely, the association of the Christian Church with the so-called secular agencies of the world. This raises the question of the relationship of the Church to the world. The popular slogan, "The Church against the World," is too simple to be true. The Church must stand against the imperfect actualities of the world, and as the exponent of the more perfect idealisms. But as a matter of fact, not all the imperfect actualities are in the world, and not all the perfect idealisms are found within the Church. Some kind of a hitch-up must be worked out whereby the humanitarian aspirations which are found within parts of the Church and parts of the world may combine their forces against the imperfections which are to be found not only in the world but also within the Church itself.

Statesmen, economists, laborites, artists, scientists, educators, religionists—each in their own way are seeking to advance human welfare. Not all their motives may have been unimpeachable; not all their theories and experiments may be promising. But these men are not all rogues; and where, pray, is the churchman who can cast the first stone?

Here then is a whole range of secular agencies, with the better elements of which the Christian may well cooperate.

Consider just one example. So long as the Christian thinks he is the only one who righteously affirms: "We must obey God rather than men," he feels alone in the world against the demands of a totalitarian state. But in reality he is not alone. The scientist, the historian, the philosopher, the artist, each in so far as he is true to the highest implications of his calling, swears allegiance to the authority of an ultimate reality which far transcends the authority of any state or the whims of man. If all these various allegiances to something transcendental could be coordinated, the combined protest against the encroachments of the state would be more effective.

4. The fourth circle widens out to include the followers of other religions with whom we may cooperate on behalf of objectives which we hold in common.

Already a beginning has been made in our own land under the auspices of The National Conference of Jews and Christians. Still wider affiliations are possible. World Peace will never be established by Christianity alone. Fortunately the principle of peace has been advocated by other religions as well. Already steps have been taken to enlist the leaders of these many faiths in a World Conference on International Peace through Religion.

III. How may closer affiliations be promoted in all four areas?

1. It ought first to be recognized that there is a fatal incompatibility between cooperation and absolutism. Absolutism harmonizes with imperialism. In so far as you and I claim to be absolutely right in interpreting the mind of God or the nature of the universe, we cannot cooperate with those who disagree with us on such essentials. In proportion as the other party claims to be infallible, we cannot cooperate with him. We can only submit, or get out. Only in so far as we are able to narrow the realm of our absolutisms and broaden the area of our relativisms is real cooperative effort possible.

2. United effort is made easier the moment we recognise the principle of graded cooperation.

One of the main causes of divided action is the fact that so many people picture themselves as living in a two-category world; good and bad; truth and error; secular and sacred. Between these contrasted categories is a great gulf fixed—such a yawning gap that the conscientious man is restricted to one of two choices. And the more logical such a man may be in his thinking and the more conscientious in his convictions the wider does the chasm become and the smaller is that select group, with which he can fellowship.

But the distinctions of life are not the clear-cut categories of

white and black. Rather, white shades off through gray to black. Now let a man come to see that he is living in a world of such graded relationships, let a man picture himself as standing at the center of a series of concentric circles,—first the best, then the better, then the good, then the not-quite-so-good, and finally, and not till finally, the bad, the worse and the worst,—and a new light will be thrown upon the possibilities of cooperation in spite of differences. He will cooperate with the greatest sincerity only on behalf of those values which he calls the best, and with those people whom he considers the best. But likewise he will be able to cooperate with diminishing enthusiasm with those people and for those objectives which fall within the spreading circles of the better, the good, and even the not-quite-so-good. Only when the boundaries of the bad, the false, and the futile are reached is there any need of the Christian withdrawing himself from the cooperative promotion of causes more or less worthy of his support.

But there still remains a further form of profitable participation even with those with whom we disagree. These very points of disagreement may now be laid on the table, while both parties engage in another kind of fellowship, namely, cooperative research and joint deliberation. And let it be remembered that there is no such thing under heaven as a one-sided table. Preferably the question in dispute should be laid upon a round table which has no sides to it. Or if a four-sided table is the only one available, then let the parties concerned change sides at least four times, each time viewing the question from a different angle. When this is done, many cleavages will be found to fade away in a profounder and more comprehensive unity.

Only when all this has failed, does cooperation really become impossible. Three alternatives still remain. We may agree that each is to experiment along his own particular line, in the hope that further light will dawn as a result of that dual experimentation. We may ignore each other, as the Jews of old had no dealings with the Samaritans. Or we may engage in competition and conflict, fighting the issue out with such weapons as we choose to use.

3. Of course, when concrete proposals of cooperation are made, points of tension are likely to develop—with reference, for example, to ends, to methods, to organization, and to doctrine; but these are not insurmountable barriers. If ends are arranged in a graded series from the more proximate in time and place to the more remote and more ultimate, beginnings of cooperation can be made which may be very much extended as united effort is undertaken. If diverse methods can be interpreted as supplementary ways for gaining objec-

tives too complex to be achieved by any one method, they need not keep Christians apart. If like-minded individuals in different communions bind themselves in some kind of voluntary organization for mutual support and promotional work, their cause is likely, as it matures, to permeate the membership of the established organizations until finally they are mellowed sufficiently to make possible the mutual accommodations necessary for united action. Time is an important factor here. Such results cannot be accomplished overnight. If, finally, it is discovered that differing doctrines may play a similar function in the religious life, enabling men of divergent beliefs to assume similar attitudes of devotion and loyalty and to preserve for themselves religious values which are akin though they may not be identical, then instead of drifting apart, men will begin to feel a new kinship of heart and soul and to be better able to work together in common causes.

IV. The more intimate relationships are established only when someone is ready to take the lead and extend the hand of fellowship. Now the Church, because of what it claims to be, namely, the out-reached arm of God for the salvation of mankind, should take the lead in extending its hand of fellowship to all that which is noblest and best in each of these four areas of human relationship. If the time spent by so many of the clergy and by church papers in extolling narrow denominational conformity to a constituency already parochial in its interests were employed in nurturing within the flock the broader attitudes of the Master, the re-education of the Church would require but a few decades. Then possibly we might set up a world team commensurate with the world task.

World Christian Population

Religious statistics are interesting if not always exact. Recent estimates of membership in the Christian Churches place the total number of Christians at about 720 to 740 million. Of these some 360 million are Roman Catholic, 125 to 145 million Greek Orthodox Catholic and about 235 million are Protestant including the Anglicans.

Compared with other religions; Islam numbers about 270 million and Hinduism 250 million. Owing to the peculiar mingling of Buddhism, Confucianism, Taoism, and Shinto, any estimates of the number holding these faiths is of but little value.

—*I. C. P. I. S. Geneva.*

Foreign Missions and the Church Unity Movement

H. Paul Douglass

This is the first of two articles concerning the relation of Foreign Missions to Church Unity. The second article will appear in the October issue and will deal with certain insights of wide applicability to the church at large that arise out of union movements among the younger churches. The author is one of the secretaries of the Federal Council of Churches, widely known through his books on various aspects of the Church in the modern world.

A CONSIDERATION of the milestones which mark the path of unity during our century leads from land to land and continent to continent: Stockholm, Lausanne, Jerusalem, Oxford are its most brilliantly lighted stations. Yet in instinct and in purpose the path runs straight as the Royal Mile, from Edinburgh, 1910 to Edinburgh, 1937.

We have Bishop Brent's own testimony that it was a sense of God's presence at the Edinburgh Missionary Conference "that led some of us to believe that a similar Conference on matters of Faith and Order might be productive of good." The motion of Bishop Manning of New York formulating the action of the General Convention of the Protestant Episcopal Church in the United States, which actually initiated the Faith and Order Movement, definitely specified that it should follow the general method of the Edinburgh Missionary Conference.

When therefore, the converging streams of Life and Work and Faith and Order came to merge as they have done just now at Utrecht in the provisional setting up of the World Council of Churches, it is only fair to recall that their first breaking forth from common springs in modern times, traces directly back to the impulse of foreign missions.

The Jerusalem message of 1928 took the Lausanne declaration of the common faith, clothed it with freshness, and gave it elevation of spirit and a certain detachment from the ecclesiastical mood. Madras will now follow after and can doubtless improve upon Oxford and Edinburgh. It is a good habit that conferences focusing specifically upon the world mission of Christianity should be interspersed between those dealing with the more general concerns of Christendom. Seven world conferences, recently held or just now in the making, are perhaps too many; but all reflect the cross-fertilization of special interests with ecumenical interests, and suggest the infinite variety which goes to make up the fullness of Christ.

This phenomena of relationship and inter-penetration between world Christian movements obviously means, on the one side, that no movement makes a really separate contribution to the general whole. All the conferences have had essentially the same themes. Lausanne, Jerusalem, and the Church of Christ in China used largely identical words. Sooner or later if not immediately, all demanded common action.

Now this sensitiveness to the same aspects and challenges of the gospel throughout the whole body of Christ—this inevitable inter-relatedness — is the very stuff of ecumenicity. Nothing that is Christian now starts nor can proceed in isolation. Neither can any movement succeed separately. Almost every denomination, whether at home or abroad, in whatsoever continent or land, is in vital contact with every other. Christians in India, seeking a plan of union, must ask advice and perhaps receive authorization from parent churches of six or eight denominations on two or three continents. Unity movements are thus inextricably inter-twined.

It is instructive, however, to trace the recurrence of a particular label even though one knows that it stands for no absolute difference. What is done in the name of world-wide Christian enterprise, in the territory of, or directly concerning the work of the younger churches, may properly be cited as a contribution of foreign missions to the life of the Church.

Tracing this contribution as thus identified, one may enumerate three outstanding aspects. First of all, within the integrative movement of the Church Universal, foreign missions have added the fruits of a special unifying experience growing out of the unique circumstances of the younger churches. Second, as marks of this special experience, one discovers certain notable trends which are broadly applicable if they are not indeed marks of the Church Universal. Third, the younger Churches present a set of challenging examples involving highly instructive patterns of union which ask for and merit the consideration of the whole Church.

Special Factors Making for Unity on Foreign Mission Fields

The Jerusalem meeting of the International Missionary Council recorded that the desire is being expressed with increasing emphasis among the younger churches to eliminate the complexity of the missionary enterprise and to remove the discredit to the Christian name, due to the great numbers of denominations and the diversity and even competition of the missionary agencies now at work in some countries. Behind this mood were several obvious influences. One of them was nationalism.

A score of nations were suddenly seeking political unification. The Christian forces, though small in numbers, were not infrequently mighty in the determination of national destiny. Divisions in the Church were suddenly seen as contrary to the nationalist impulse and as confusing, if not actually weakening, the common purpose of the nationalist movements.

A divided Church presented a bad example. The universal in Christianity perhaps could be assimilated to the new spirit. Its petty particularisms, as expressed in the sects, could not be.

As nationalism reinforced the demand of the younger churches for autonomy and freedom from foreign ecclesiastical control, it was increasingly sensed that they were not strong enough to carry the complexity of organization represented by sectarian Christianity. First and last, then, nationalism has served as a somewhat peremptory schoolmaster teaching the lesson of unity to a divided Church.

The lesson of unity was more easily learned on the foreign field because, in large measure, the divisions of the Church there were fortuitous rather than intentional. Indeed, the denominations had long since begun to remedy them gradually. Churches of the same denominational families in different countries had innocently sent missionaries, often to different parts of the same foreign land but with no intention of permanently building a set of permanent competitive churches. The missions at first were small and widely separated geographically, so that for years their relations with one another, even within single denominational families, had no practical significance.

During the last two and a half decades however, as the younger churches have approached the stage of ecclesiastical maturity, all the great denominations of the world—Anglican, Lutheran, Methodist, Presbyterian and Reformed—have been busied with healing these unintended divisions. Methodist unification, for example, in several foreign fields preceded Methodist unification in the United States.

This gathering up of separate missions into denominational churches, particularly in China, Japan, India, Africa, Central and South America, is completed in many cases and far along in others.

These natural readjustments of accidental divisions have greatly relieved and reduced divisions within the Christian movement in nearly all mission fields. Obviously the practical necessity of unity on the foreign field has been greater than anywhere in Christendom.

All but crushing pressure has rested upon the infinitesimal Church from the vast mass of the non-Christian cultures. This has driven the denominations to-

gether. The cruelty of circumstance has compelled the pooling of efforts. Thus the fragments of five refugee Christian universities are at this moment temporarily merged in Shanghai, behind the protection of English and American bayonets. Limited resources early began to play their part. A small mission could not maintain a hospital, vacation facilities, and a full complement of schools, in immediate juxtaposition with those of another. Consequently, missions holding quite divergent theological positions have sometimes been driven to share institutional facilities and even to unite for theological education.

The home churches early came to feel that duplication, especially that of self-supporting religious institutions in the home lands, was one thing; but that duplication of rival foreign missions was quite another. Contributors were easily persuaded to this point of view. Thus, the union of the self-protective motive with that of compulsory economy, has resulted in a vast network of interdependent agencies and institutions throughout the foreign mission field. The combined record is wonderfully impressive when read in such a book as Fahs and Davis' "Conspectus of Cooperative Missionary Enterprise" (International Missionary Council, New York, 1935).

These special conditionings largely explain and give particular color to the notable contribution of foreign missions to unity movements. Generalization necessarily ignores variation from land to land; but in the large, external pressures have awakened a vital demand for unity. Established under necessity the unity has found inner sanction. Even arranged or compulsory marriage frequently turns out well.

Finally all the fortuitous trends toward unity have been continuously reinforced by conspicuous leadership from a few men of the broadest vision and most daring faith, both in the younger churches and in positions of world responsibility. One may therefore ignore the conditioning circumstances and lift up his eyes to the inspiring result. All told, the foreign field has marched ahead of the home churches in the matter of unity. It has sounded an undeniable challenge to other segments of Christendom to follow each his own special incentives and providential leadings toward the united Church, as the younger churches have already done.

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courage and the wisdom to call humanity around the conference table, and beg all men to subscribe to a plan by which we can save the gain of two thousand years?

Japanese Missionary Work in China

There is a spontaneous urge among the Japanese Christians to do something for the people of China. In the larger denominations it has been taking form in definite proposals to undertake direct missionary work on the mainland in the Chinese language and for Chinese. For almost two decades the *Nihon Kirisuto Kyokwai* has maintained church work for Japanese living in China, and recently the Kumiai churches have proposed the initiation of similar work. But the present trend is quite different and is distinctly a foreign missionary movement. Whatever forms it may take the primary impulse does credit to the sense of obligation on the part of the churches of Japan for bringing to bear upon the present emergency some impact of a spiritual and Christian nature.

Events on the mainland have led step by step to a widening of the scope of missionary work, which has been reorganised and has taken the name of East Asia Missionary Association (To-Adendo Kwai). Within a few months it is planned to open missionary work in several places in China for the people of that country. The question is raised not only of the relation between this interdenominational body and the more or less developed missionary work of the various denominations, but also of the proper co-ordination of all the agencies for Christian work abroad. No final plan has yet emerged, but the trends are in favour of combining all missionary work in China within the East Asia Missionary Association. Some sort of federation on an oecumenical basis might be formed to bring all the organisations for work overseas within the circle of common counsel and planning.

—I. C. P. I. S. Geneva.

German Ancestor Worship in Germany

The New York Times is authority for the statement that ancestor worship, such as that practiced by the Japanese and Chinese, has appeared in Germany along the Baltic Sea coast, notably in Mecklenburg, which has become the center of extreme Germanism and neopagan experimentation. The head of the National Socialist party in Mecklenburg has ordered that unused chapels be transformed into "ancestral halls." Here ancestral tablets will be placed, containing the names and symbols of families in the vicinity.

A regional cultural director of the party recently dedicated such an ancestral chapel. It was decorated with a swastika and the ceremony opened with a Chopin prelude. The party official delivered an address and then received into "the community of all Germans" six children of a local family. Like ceremonies are taking the place of Christian marriage and baptism in coast villages.

—Missionary Review of the World.

Roman Catholics in Germany

The annexation of Austria to the German Reich has subjected the existing confessional proportions to marked changes. To the approximately 21 million Roman Catholics in the Reich there are now about 6 million from Austria to be added. They therefore now number together 27 million as against a total of 41 million Protestants, and they form 36% of the total population as against the 64% of Protestants. The generally recognised proportion of two-thirds Protestants and one-third Roman Catholic in Germany has now to give place in Great Germany to a modified calculation of three-fifths and two-fifths.

—I. C. P. I. S.—Geneva.

East and West

I Swear

The following oath is now required of all German pastors and ecclesiastical officials:

"I swear that I will be true and obedient to the leader of the German Reich and people, Adolph Hitler, that I will observe the laws and conscientiously fulfil my official duties, so help me God."

Anyone who refuses to take the oath is to be dismissed.

—*I. C. P. I. S. Geneva.*

Trends in Protestant Giving

A recent study of trends in Protestant giving reveals that the total gifts for all purposes of twenty-five denominations was just under $515,000,000 in 1929—and just over $330,000,000 in 1937. The lowest point was reached in 1934 with only a little less than $300,000,000. The gifts for other than congregational expenses were approximately $109,000,000 in 1929 and $57,000,000 in 1937.

Expressed in terms of per capita giving, $22.04 was given for all purposes in 1929; $13.25 in 1937. Of this $4.66 was for other than local expense, in 1929; this was $2.29 in 1937.

The total gifts in 1929 represented approximately 6½% of the total estimated income. In 1937 the giving was slightly under 5%.

—*Information Service.*

Pilgrimage to Mecca

According to official report 45,163 pilgrims came from 25 countries to Mecca the holy city of Islam in 1937. Egypt furnished the largest number 9,839, with India a close second with 9,834. Java ranked third with 7,441. Afghanistan sent over 2000, and far away Japan even sent 3. How thoroughgoing Turkey's "facing west" has been may be indicated in the fact that but 55 Turkish pilgrims made the sacred pilgrimage. Some came by air from Egypt this year and air service between Mecca and Medinah was inaugurated.

Pagan Marriages:

Rituals Have Been Provided by German Faith Movement

Marriage ceremonies in which Christian elements have been replaced by Teutonic symbolism have been devised and published by the German Faith Movement, which purposes to transmute faith in Christ into faith in the Fatherland. According to one ritual the bridal couple come into the room to the accompaniment of secular music. They take their places before a fire, a pagan substitute for the altar of the church. Torchbearers light the fire, as verses of a poem, "Earth Creates Anew," are recited. A bridesmaid takes off the bride's garland of flowers, throws it into the "sacred" fire, and crowns the bride with a chaplet of evergreen leaves. A section of Nietzsche's "Thus Spake Zarathustra," dealing with the responsibilities of marriage, is read. Two German national anthems are sung. In the midst of another ritual may be found these lines: "United in National Socialist *Weltanschauung* (outlook on life), you have found your way to each other. Your German blood could not be still until it recognized Christianity as a foreign doctrine . . . The ties of blood bind more tightly than the blessing of the priest—our kingdom is of this world." In all the services that are held indoors a picture or a bust of Hitler is the center of interest, and a "sacrificial" fire burns before it. In outdoor services the "divine revelation" that is *Der Fuehrer* is represented by a tree, symbol of life and vitality. The hooked cross everywhere replaces the Cross of Christ. The new marriage ceremonies, in spite of propaganda in their favor, are not expected to be popular. The cult of paganism has a strong following in Mecklenburg and Württemberg and elsewhere among the Blackshirt disciples of the late General Ludendorff. But the whole Reich is not affected.

—*The Christian Advocate,* May 5, 1938.

The Missionary Situation In Turkey

H. H. Riggs

Condensed from *The International Review of Missions*

THE present status of Christian missionary effort in Turkey has been widely misunderstood. The opinion that the present Turkish government is hostile to Christianity, or is trying to root out all religion, or opposes the introduction of western ideas —perhaps these impressions are natural from a superficial reading of the news, but as an expression of the actual purpose of the Turkish nation all are untrue to the facts.

The attitude of the men who guide the policies of Turkey in religious matters is quite definite and can be clearly stated. In the days of the Sultans, religion was an active political force, in organized forms, largely controlling the State. The leaders of the new Turkey are determined that this shall no longer be the case. The Koranic law as a law of the land was abolished; the position of the Caliph of Islam as the head of the State was ended; the authority of Islam as the State religion was repudiated and sundry religious orders which had wielded undue political influence were banned and their leaders exiled.

The new government went further: it put an end to the education of children by religious organizations and finally forbade all teaching of religion in any schools, public or private. No pupil may be taught religion till the age of eighteen. And finally, to complete the emancipation of public life from the influence of organized religion, a law forbids the wearing of clerical garb except during actual participation in religious services. This has eliminated at a stroke the daily sight of these formerly influential classes on the streets and in public places. All these acts have naturally provoked the cry: "Religious persecution".

It should, however, be kept in mind that these restrictions apply to all religions alike and that at no time has public or private worship been banned. The mosque services, church services (where churches exist), the muezzin's call to prayer and the ringing of church bells, all have gone on without interruption, except where some special reason for interference existed. And the real religious life of the people has been sustained to a degree that has surprised many of the most ardent friends of religion in Turkey.

The relation of all of this to Christian life and activity is not a simple matter to explain. Ingrained in the life and thinking

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of the Near East is the fact that all people are classified in groups according to their religious connection. Deeper and more permanent than any distinction of race or political loyalty, the divisions of the people of Turkey have from the first been religious. And these religious classifications have carried with them automatically all the other loyalties of life. Always in the past if a Christian accepted Islam people would say: "He has turned Turk"; and if a Muslim became a Christian he was automatically transferred to the social and political group—Armenian or Greek or Bulgarian—whose religion he had accepted. This was not merely a matter of phraseology. It was a settled reality that a change in one's religion inevitably carried with it the transfer of social and political loyalties as well.

It is this underlying fact that has determined the attitude of Turkish leaders today toward Christian missionary activity and influence. Turkey needs the full loyalty of all her own people, especially now that she has burned her bridges and is determined to work out her own salvation through her own resources. If it is true that a convert to the Greek Church becomes loyal to Greek life first, that a convert to the Roman Church must obey Rome, and that a convert in an American mission will henceforth draw his highest inspiration from western culture and thought, who can blame the Turkish leaders, labouring to build a reborn Turkish nation, if they resolutely refuse to permit the entrance of such dividing loyalties? Whether or no that is inevitably true, the Turk sincerely believes that it is true and acts accordingly.

As a result Christian Missions in Turkey do not stand on an equal footing with Muslim religious life. Though the law assures religious liberty to all, missionaries have been watched with stern vigilance, and every suspicion of religious propaganda leads to vigorous action. If the activities of any person or institution threaten to lead to conversions, that person or institution is liable to be eliminated without delay. Turkey will not brook the presence of those who undermine the loyalty of Turks to their own national group.

Such being the case, it is fair to ask whether there remains any room for the Christian missionary in Turkey. Few would be content to go on working indefinitely along purely secular lines. And no sincere Christian would be willing to remain on those terms and at the same time by clandestine efforts break the spirit of the agreement by which he is permitted to remain.

There has been, however, a gradual change in the situation, sometimes hardly perceptible, but deeply significant. This change may be described as the growth of real friendship between the missionaries in Turkey and the leaders of constructive thought among the Turks. It is the result of patient and conscientious serv-

ice within the limits imposed by the present policies of Turkey. For years the missionary has been watched with suspicion lest he should do something underhand in the interests of his religious ambitions. His faithfulness to the implicit understanding on which missions are permitted to remain in Turkey has now won him a degree of confidence that has opened the way to real friendship and mutual understanding. Increasingly the Turkish leaders are becoming convinced that the missionary is sincere in trying to make the contribution of missionary service feed into the currents of national life and strengthen them.

This growing friendship does not of course remove the obstacle to the older type missionary effort, to which reference has been made. But it does open certain opportunities which missionaries among the Turks are coming to see as extremely hopeful. Two such opportunities are frequently mentioned by Turkish friends. The first is that of leadership in genuinely good work which will contribute to the real strength of Turkey. More and more Turkish educational leaders are recognizing that the mission schools are good schools and that their pupils go out with sound training and the ability to do constructive work. The position occupied by such graduates and their contribution to national life and progress have won many friends to the support of these schools and a yearly increasing enrollment of pupils. And now educational authorities are inclined to co-operate in making these mission schools effective and to broaden their influence, because they are recognized as making a valuable contribution to the life of the new Turkey.

The same is true of medical work, though not long ago the impression prevailed that medical missionaries were not wanted and would be gradually crowded out. The removal of obstacles and opposition, the largely increased number of patients, taxing the strength of missionary doctors, are but symptoms of the fact that faithful, patient and capable medical workers are making a contribution which Turkish leaders value and welcome. Like many other countries, perhaps especially in the Orient, Turkey is cursed with certain traditions of indolence and slovenly and unreliable work. In their admirable effort to throw off those traditions the Turkish people need every help they can find, and the training of those who are to be leaders along those very lines is surely a service which is well worth while.

But the second opportunity is to render a service which goes much deeper, because it is contributing a spiritual ingredient to the new national life. Patients returning from mission hospitals and pupils returning from school bring with them something which their neighbours and parents are not slow to recognize and are

coming to value and to seek. Parents bringing their children to a mission school often confess that their reason for doing so, in spite of opposition, is that their children need not only training of the mind but also of the character, and that they find this in these schools. "What have you done to my boy?" exclaimed a father when his son came home from a mission school. "When I sent him to your school he was lazy and disobedient and I could do nothing with him. Now he is a different boy." This spiritual ingredient in training for life is more and more both recognized and welcomed.

It would not be fair to give the impression that such appreciation of the missionary's influence is by any means general in Turkey. In fact, the influential leaders are still extremely suspicious of anything that might lead to a recrudescence of religious influence in national affairs. At the same time there is a large number of loyal Turks who realize the desperate prospect of a nation without spiritual elements in its life. They realize that with religious training banned it must be only a matter of a few years before the country will have no religious leadership, as the present faithful pass off the stage. Religious literature is already doomed, as none is being produced by Turks to replace the old books in Arabic character now unintelligible to the rising generation who use only the Latin alphabet. Missionaries and their institutions are indeed rendering a priceless service if they can send back into the stream of Turkish national life young people who have ingrained in their very being this something which they cannot find elsewhere.

There remains a further stage which must be worked out with patience and with frankness in the relationship of missionaries to the new life of Turkey. The spiritual values which missions are contributing and which Turks are beginning to recognize with appreciation are in fact the values which we have drawn from Christ. Those values cannot become permanent and fully effective until people can be put into touch with the source from which they perennially spring. The broader understanding for which we must labour and wait will make it clear to the Turk that going to the Fountain-head, by a study of the Gospels and an acquaintance with Christ, does not at all divide a man from the best in his own national life, but rather should make him more loyal and effective in the service of his own race and nation and of their highest ideals.

Wolf Boys

From an *Associated Press* dispatch

"WOLF children" are on the prowl in Shanghai now.

Singly, in pairs and in packs of fifteen or twenty, they scavenge the gutters, snatch and steal from small shop-keepers, ambush lone pedestrians and then claw each other for a penny.

They are orphans made by months of war in and around the city.

The depredations of adult armed robbers, foot-pads and kidnappers here have paled beside the daring, ingenious and ferocious attacks of these youngsters. They hide in alley-ways, in unused lofts and hall-ways, striking swiftly and then shifting to another part of the city.

Their cunning tactics of melting into crowds, pretending to be children of strangers they hang on to, defy police detection and make estimates of their numbers difficult to obtain.

Simultaneous reports from different parts of the city in one day however place the figure at well over 2,000.

Hardly a district is without these "wolf children". To walk a block on Nanking Road, Shanghai's busiest downtown thoroughfare, is to meet one every ten feet begging for coppers. To ignore them is to have your clothes yanked and a black little foot try to trip you. They run beside rickshas, cluster at motor-car doors, hurling abuse and sometimes refuse, and then disappear like magic.

They crack show-cases and steal the contents before the merchant knows what has happened.

If food-stuffs are displayed on open counters across shop fronts, then clerks are stationed on the sidewalks on guard.

Schooled by hunger and trained by fear in the desperate struggle to maintain their slender thread of life, most of these "wolf children" have come to be suspicious of any show of friendliness and kindness. They fight and bite hospital attendants and health officers who try to take them to refugee camps and child hospitals.

Many of the smaller children were separated from their parents in the mad rush of millions to leave their burning, shell-riddled homes during the early months of the war.

Too young to fend for themselves in the merciless competition of a doorway-and-gutter existence, these children have died each day by the hundred. Each morning finds more of their blue little bodies waiting for the city undertaker.

Refugee homes and hospitals working over-time in the International Settlement have gathered up scores of them, but for every one given a bed another older waif has appeared to take his place on the vacated doorstep.

Unite To Serve

Peter Y. F. Shih

The author is a Chinese Christian, at present honorary president of the Chinese Christian Convention in America and a missionary fellow at Union Theological Seminary, New York. Before coming to America he was for six years a teacher in Nanking Theological Seminary and editor of its official publications. His suggestions, which are doubtless representative of the thinking of the more thoughtful leadership of the younger churches, ought to have very careful consideration among missionary leaders. They are especially timely as we look forward to the world conference at Madras. Unfortunately because of limited space, only an outline statement of Mr. Shih's proposals is here given.

THE visions and hopes raised by the recent conferences at Oxford and Edinburgh are still bright as we prepare for the world missionary conference to be held in Madras, India, next December. There the churches of Christendom will face the problems of the world-wide task of the church. The world needs a pure and vigorous united Christian Church with a world-wide program of works based on and bearing witness to a living faith. Unity of the church means more power for missions, both in the home churches and on the field.

We do not need to wait—we must not wait—until the problems of Faith and Order are solved. Why should we not at Madras bind ourselves with the covenant of the Church of Christ in China? "We agree to differ, but resolve to love, and unite to serve."

It is with this in mind that I share with you this seven-fold program for missions. The first three points are concerned with organization, the next three with methods, and the last with standards.

I. The missionary work of the Christian Church should be developed under a world board of missions which should have national branches as working units. One American branch of such a board would result not only in increased efficiency in work accomplished at home and on the field, but also in large savings in overhead expenses, and the savings could go into an expanded working program.

II. The branches of this world board of missions should have native secretaries to represent the mission fields. At present the secretaries of the American boards are all Americans; they make out the budgets, outline programs, advise methods, and choose candidates. Sometimes they lack understanding of changing problems on the field, or misunderstand the psychology of the natives, and often they are unwilling to try new methods. It is only reasonable that in each department of an American

branch there should be at least one native secretary from the mission fields who should be on an equal standing with the American members of the staff.

III. Under this world board of missions there should be a World School of Missions made up of national branches which would gather outstanding personalities in great centers for the education of missionary candidates. If such a plan seems too visionary, an alternate plan to be tried in the meantime might be to have schools of missions at our outstanding seminaries and universities, each school specializing in one field. Thus, the Kennedy School of Missions at Hartford might prepare for China, one at Yale for Africa, one at Harvard for Japan, one at Union Theological Seminary for India, and so on.

1. These schools should not be for college graduates, but for graduates of seminaries, medical schools, or graduate schools of education or technology. The student's professional training should be complete before he takes his special missionary training, and in some cases he should have also had professional experience. Such graduate schools of missions would need three years to give a candidate a firm basis for his work.

2. In these schools there should be at least one native professor from the mission field in each department. It is an astonishing and disturbing fact that today there is not one Chinese professor in the Chinese department of any American school giving graduate work in missions!

3. The curriculum of such schools should include language study from the start under a native professor.

There should be a thorough study of the religions of the field. Missionaries must not only know, but truly appreciate the religions which influence the people in their fields.

Intensive courses in the native culture should be given. The candidate must understand the history and background of the people to whom he is going in such a way that it lives in him and moves him. A returned missionary who has had only a few terms in the land cannot lead a student to such a living understanding.

The curriculum must be designed to lead the student to a real insight into the common life of the people to whom he is sent. This, too, requires a native professor.

By placing greater emphasis on preparation at home, I do not mean to minimize the value of and the necessity for apprentice training on the field. In that, too, our standards might be raised and our methods improved. Such intensive preparatory training as I have outlined should be of value in the solution of one of

the problems of missions by weeding out most of the unfit and unadaptable candidates before they go out to the field for language school or a wasteful one-term defeat.

IV. I would suggest that half of the money available in America for foreign missions should be used to bring natives to this country, train them thoroughly, and send them back to their own countries on the same standards and salaries as those on which American missionaries are sent. The urgent need of missions in every field is for more and better trained native leaders.

The present attempt by missionaries to train native leaders on the field is insufficient and in many respects inadequate, for missionaries rarely have the ability or the facilities for such training. China is only one of the many countries that is suffering because of missionary-trained leaders.

V. The world board of missions should foster and promote nation-wide programs of education in missions and foreign cultures by native professors in colleges, universities and seminaries. The national branch of the board could suggest, recommend, and provide professors for such institutions as could be induced to cooperate. At present many Chinese professors are available because of the restriction of Chinese universities by the war. It would be an opportune time to commence such a program.

The national branches of the world board of missions should arrange to have leading native Christians of other lands preach the gospel and present the missionary work of the church to the home churches. The main purpose of these visiting evangelists would not be to raise money, but to share with people everywhere their spiritual experience and their vision of the Kingdom of God. These men and women should be sent not merely to the large churches where there is money, but to every country and village church and to the missionary-supported churches at home.

VII. The seventh and last point has to do with standards for choosing candidates. A unified sending organization and higher standards of education as outlined above, will help solve this problem. What are the qualifications which every candidate should have? There are many, but I shall mention three of the most basic and essential.

The candidate must have college and seminary or other professional graduate training. In his educational career he should have demonstrated that he has a keen and open mind, and the ability to develop, or at least to accept and use, new ideas and methods. All candidates without exception should be required to take the full graduate course in missionary training. Early in this course the candidate should be required to show satisfactory

performance in personality tests and aptitude tests given by a skilled psychologist.

The candidate must be deeply religious but free from the shackles of dogmatism. His religion should be judged by the depth and balance of his spiritual experience more than by his theology, and his theology should be judged by its ability to grow in faith and spiritual experience more than by its conformity to dogmatic standards. The ability to grow in faith and spiritual experience is the most important consideration.

But above all, the candidate must have a heart to understand and love people. The ability to love and to be friendly to all people and to serve them with loyalty, devotion and infinite patience, sometimes in spite of ingratitude, misunderstanding, and discouragement, is absolutely essential. The missionary must be one who has the power of drawing from the wanderer and the stranger the response of love, and one through whom the love and sympathy of the great heart of God flows forth unto all sorts and conditions of men.

Probably the greatest objection that will be raised is not that it ought not to be done, but that it cannot be done. Certainly at least this or something better ought to be done, then it can and must be done. Seeing the best and doing the second-best is the beginning of spiritual decay. We can, with God's help, do the best. One thing is necessary, and that is that delegates go to Madras next December determined that it shall be done, and prepared by research, thought, and constant prayer to accomplish it.

Does It Work Now?

True religion does not drive men out of the world, but enables them to live better in it, and excites their endeavours to mend it.

—William Penn.

Think of Germany . . . and Elsewhere

"Is the church to be the Church of God, or of some political deity? Is it to be subservient to the dictates of ever changing temporal rulers, or be led by the moving spirit of the changeless God? Shall its headquarters be found in state capitals or at Calvary?"

—World Outlook.

An Act of Supplication for Tolerance and Unity

arranged by *Norman E. Richardson*

The present world situation emphasizes the fact that new occasions teach new duties and call for a renewed emphasis upon common virtues. World society is witnessing an increase of political, social, and economic groups that are righteous in their own eyes, biased in their judgments of other groups, and intolerant of points of view that contradict or even deviate from their own. Standards that are valid within only restricted areas are applied, arbitrarily, to other regions. Misunderstanding, irritations, and conflict are the inevitable outcomes of these conditions.

This should be a day of corporate heart-searching and self-appraisal . . . Churches, as well as industrial classes and nations, should strive to discover, objectively, if there are any wicked ways within themselves and to turn, in all sincerity and humility, into the way of righteousness, unity, and peace.

That the grace of sober, self-criticism may be given to all religious groups that call themselves Christian;

We humbly beseech Thee, our Father.

That the virtues of tolerance and cooperation, as well as self-respect, may characterize all inter-church attitudes and relationships;

We humbly beseech Thee, our Father.

That confidence in the merits of one's own denomination may not interfere with generous appreciation of the good in others;

We humbly beseech Thee, our Father.

That the disposition to universalize the unique values that are obvious in one's own communion may be restrained;

We humbly beseech Thee, our Father.

Especially, that reconciliation may be brought about between churches that emphasize objective authority, with standardized formality, and those that make religion a matter of informal, personal intimacy, subjective enrichment, and freedom of spirit;

We humbly beseech Thee, our Father.

"O God, Who art the unfathomed abyss of peace, and the ineffable ocean of love, the fountain of blessings, and the spring of affection, make us children of quietness and heirs of peace; open to us the sea of Thy love, water us with the plenteous streams of Thy grace, and refresh us with the sweet springs of Thy goodness; enkindle in us Thy fire, plant in us Thy fear, strengthen our weakness by Thy power, and bind us closely to Thee and to each other in one firm and enduring bond of unity. Amen."

—Suggested by an address of W. L. Sperry; closing prayer from the Syrian Clementine Liturgy, about 4th century, found in Bright's *Ancient Collects.*

Nature and Work of the Church

P. C. HSU

From *The Chinese Recorder*

ACTUALLY, the Church does not exist. We have only churches. The ideal Church subsists only in people's minds, or in the Platonic world of ideas.

The ideal church will probably always remain an ideal, for the following reasons:—

(1) The existing church groups will probably be slow in losing their identities.

(2) Either for historical or psychological reasons, they all claim that they have a good "raison d'etre," and that they have a real contribution to make to the Christian movement as a whole.

But, at the same time, a divided Church has the following disadvantages:—

(1) It is against the explicit teachings of Jesus Christ.

(2) It can't make an effective resistance against the incessant inroads of secularistic ideologies, nor can it make a powerful impact on contemporary social and ethical issues.

So, during the last few decades, a growing consciousness for church unity has been gradually emerging. The pioneering oecumenical work of the World's Student Christian Federation, the Lausanne movement, the Lambeth Conference, and the various regional plans for church unity now under way, all witness to this fact. Side by side with this movement for unity, there have been movements for social action, of which the Stockholm movement is the best known.

The December number of the "Chinese Recorder" carries a symposium on the nature and the work of the Church, in which both Missionaries and Chinese leaders join. Dr. Hsu was formerly on the faculty at Yenching University. He is now a member of the faculty of the University of Shanghai.

Whether such forward movements can catch up with the onward march of the world and thus gradually recover for the Church its place of leadership is still a problem. One sometimes becomes impatient with the slowness with which the Church moves. One wonders whether humanity will wait for the Church, or will simply leave it behind. It is, however, often pointed out that, in spite of its slowness, the Christian Church still remains the one and only all-comprehensive group for doing good. History probably bears out such an assertion, which, nevertheless, calls for the rejoinder:—If the Church had not been so divided, it would have accomplished much more for humanity.

Unity, however, must not be understood in any mechanical

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sense. Important as it is, it should not be promoted at the expense of spontaneity and free expression of individuals and races. For this reason, there is much to be said for the position of allowing each group to make its contribution without submerging its identity. This, however, is no justification for the status quo. In addition to the two disadvantages of a divided church mentioned above, division has two other objectionable features. First, though times and issues have changed, people still cling to the husks created by the living spirit in a bygone age. Secondly, division does tend to engender strife.

So a process of re-valuation and re-arrangement is necessary at this juncture. This will restore the health of the Church and will vitalize its functions.

But unity is only a means to an end. The Church should be united, so that its prayer "Thy will be done on earth as it is in heaven" may be made more efficacious. Rival ideologies, e.g. the totalitarian state, class dictatorship, etc., are claiming complete allegiance, and in this situation Christianity must find its bearing and define its stand if it is to remain true to its historic mission.

Whereas in the West, the urgent business of the Church is to regain its prestige for service, in China the situation is entirely different. The Church as an institution has had only a short time in the life of the nation, and as a cultural influence it has not come to grips with China's cultural heritage. This accounts for the fact that Christianity has often been misunderstood and looked upon by the Chinese as a "foreign" institution.

To transplant and reproduce denominationalism upon China's soil without their "raison d'etre" is therefore folly, for it bewilders the Chinese mind all the more. But a young Church, even though fully united, (which is not the case today) may not be equipped to grapple with problems arising from cultural interaction, especially when one bears in mind that the culture of China is humanistic.

Humanism regards the belief in God as a luxury which can well be dispensed with. According to its teachings, man is not depraved, and, through self-effort and environmental influences, he can better himself and his conditions. To be sure, humanism is only one aspect of secularism, on which Christianity is now launching its attack. But one needs to remind himself that humanism has had a long history in China and has shaped practically the whole of her cuttural life and outlook. Can the Church so introduce Christian theism as to make it acceptable to the Chinese mind?

In China religion has always been considered as an indifferent quantity. The fact that a man has no religion does not speak

against him. Very often the same person may embrace two or three religions at the same time. So, religious faith is neither vital nor exclusive for the Chinese. To prove or demonstrate not only that Christianity is necessary to life but that it is the best religion is another task the Church should address itself to. Then, religion has always been an individual affair. Thousands of Buddhist pilgrims may visit the same holy place at the same time, but there is no community of life nor corporate worship. With Confucianists and Taoists it is very much the same way. The fact that the Christian Church is permanently organized may be a great contribution to China's national development at this juncture, when she is putting so much emphasis on organization. But we must admit that many existing churches are but poor specimens, for they also lack the real spirit of community life and corporate worship.

"Actions speak louder than words." The best apologetics for the Christian religion is not so much through evangelism of the spoken or written word as through that of deeds. China is today grappling with problems of large dimensions. First, she is struggling for her national existence. In the second place, she, though a nation with a pacifist tradition and temperament, is now wondering whether it is really worth while to work for the cause of international justice, which after all may be only a beautiful illusion. What can the Church say to console her and to give her courage again? In all probability, China will refuse to be consoled by mere words or empty gestures. In order to be effective, the Church Universal must have courage to denounce national wrong. This of course should include the churches in the nation involved. Calling a spade a spade is the duty of the Church. Otherwise Christianity will inevitably degenerate into nationalistic egotism. Concerted action across national frontiers is therefore imperative at a time like this.

In showing sympathy and giving support to the legitimate aspirations of China, therefore, the Church must endeavor to keep its international and super-national character. No nation should be an end in itself, no matter how important a contribution it may have made. In the sight of God, each nation has a relative importance, none possesses absolute worth. In the family of nations, China, like any other nation, has to live a life of "give and take." Thus, to work across national frontiers for the promotion of international goodwill and for the realization of world peace, in spite of great opposition from recalcitrant groups, is a very important task for the Christian Church to undertake.

"Take up the cross and follow me." May the Christian Church be worthy to answer this call from the Master by saying, "O Lord, here I am, send me."

A Modern Prison Epistle

From *The Federal Council Bulletin*

Letters written by Pastor Niemoeller from his prison cell to his wife reveal a spirit which should stir Christians everywhere to a deeper Christian loyalty.

During Advent he sent the following message:

"There is one request I should wish to make to all, that we allow no place to weariness! Voices are again heard which seek to persuade us that the suffering of our Church is a sign that we are on the wrong path. To this we reply in confidence that the Apostles have taught us very differently. . . . Let us believe the glad tidings of God to us and go forward in the strength of that faith, following that One Lord, caring nothing about the blame cast on us by men, but with the peace of God in our hearts and the praise of God on our lips."

After six months' imprisonment he could still write:

"Somehow in these last six months the ship of the Church has got afloat again. The color is dimmed, the masts are broken, the whole appearance is not handsome; but the Lord Christ still sits at the helm and the ship moves forward.

"I think my imprisonment belongs to the holy humor of God. First the mocking laughter: 'Now we've got that fellow!' and then the imprisonment; and what are the consequences? Full churches, a praying community.

Rage, world and spring,
I stand here and sing,
My heart is at peace,
Since I live in God's care,
Earth and hell may beware,
Their fierce threatening cease.

"To get bitter about such things would be shameful ingratitude."

(Recent press dispatches express the fear that Pastor Niemoller's health is being undermined by his continued imprisonment in a concentration camp. He could be freed at once, it is said, if he would agree not to preach, but he refuses to buy his freedom at such a price!)

The Colour Problem

Condensed from *The Review of Religions*

This article ought to be good if startling reading for complacent Christians. It is a salutary experience now and then to come up against so penetrating and on the whole so just a judgment of one's faith. Whatever degree of truth there may be in the writer's assertions as to Islam's practical solution of the color problem, there is no doubt that Christianity as practiced among the white races has not as yet solved it. The modern Moslem missionaries' message "There is no color-bar in Islam," makes a profound appeal to men of color.

Is there not a challenge here to the Christians of the world?

IN TRACING the effects of the colour-bar on international relations, we have shown that it has created a tendency for the white and the coloured races to array themselves in separate camps, a tendency which if not actually directed towards a colour war, must eventually lead to it. To this isolation of the coloured races from the whites, the policy following on the doctrine of white superiority and supremacy must inevitably tend, and events are moving dangerously fast in this direction. Unless this tendency is checked, it must inevitably lead to a colour war, infinitely more disastrous to the human races than the great conflict that plunged half the world into bloodshed more than two decades ago. Is a colour war, however, inevitable? Cannot the dangerous tendencies that seem to threaten it be checked? These are questions that must occur to the student of world politics.

The "Nordic" "Solution

To the white races, particularly to those of their statesmen who adhere to what we have called the "Nordic" school of thought, the answer is, that the coming conflict can be prevented, the danger averted, by keeping the coloured races down, by preventing their ever rising to such a position of strength as will enable them to contest white supremacy. This is the idea behind the "Native policy" of the Afrikanders in South Africa; the exclusion policy in East Africa, in Canada, in Australia; and the severity of the American treatment of the Negro population of the United States of America. 'Keep the native down and he can never rise' is the philosophy of these people.

But, as a philosophically minded character in that very unphilosophical work *Uncle Tom's Cabin,* remarks, there can be no course of action more dangerous than to sit on the safety-valve of a steam-engine, and this is in fact what the extreme native policy's exponents propose to do. It is impossible at this stage of civil-

The Review of Religions, a Moslem journal, is published monthly by the Ahmadiyya Movement in Islam, Quadian, Punjab, India.

ization to prevent the progress of the coloured races. It is, however, hopeless to make the Jingoes of Europe and the Nordic philosophers of America realize that the coloured races bitterly resent their treatment and it is therefore certain that no solution of the colour problem will come from them.

The Bolshevik Solution

The Bolsheviks of Russia offer a solution of this, as indeed of all problems, namely, the Bolshevisation of the world, i.e. its subjection to Communist principles of life and government. To do them justice the Russians, even long before the inauguration of the Bolshevik regime, showed themselves singularly free of racial and colour prejudice; and Russia's government of her Asiatic provinces, even under the Czarist regime, was in no way worse than that of the European areas under her sway, since all were equally misgoverned and oppressed.

Under the Bolshevik regime, special attempts have been made to popularize Bolshevism in those areas of Central Asia adjoining Russia, and soviet government has been established in several provinces. But while Bolshevism theoretically implies the brotherhood of man and absolute liberty and equality for every man, in practice it has meant the dictatorship of the proletariat,—a dictatorship which will brook no opposition on what it considers fundamental principles. The result of this dictatorship has been in many cases to set up a tyranny far worse even than that of the Czars, and to touch some of the dearest liberties of the newly absorbed provinces. Bolshevism, in spite of many admirable features, cannot be said to present a solution to the colour problem.

Islam The Only Solution

Amidst these warring aims and ideals, there is one alone that by its purity and rationality stands far above them all and in which alone there can be seen a solution of the world's greatest problem. Alone among the religions and social systems of the world, Islam, from the date of its foundation, has stood for liberty, equality and the brotherhood of man. Under Islam, all men are free, all men are equal, all men are brothers; and, uniquely, not only is this a pious theory, but it is so far practised that amongst Muslims alone, among the races of the world, every man regards his fellow as a brother and an equal.

We have said that this Islamic doctrine of brotherhood is more than a pious theory; it is a stark fact that is evident in every detail of Muslim life and history, and nowhere more so than in the political history of the Muslim Empires of the past, when Muslims have conquered races alien to them and governed them with justice, equity, and what is more than either, in complete frater-

nity. The Arabs conquered a considerable portion of South-Western Europe; they neither found nor created a "native problem" in Spain. The Osmanli Turks conquered Europe and still hold a portion of it; but never have they treated their subjects as, for example, the Negroes of Africa are treated by the whites.

In Africa the Arabs have conquered and set up dynasties in large areas, others they have colonized, yet others they have penetrated commercially. But where ever they have gone, they have been missionaries of civilization, and the native populations have been vastly benefited by the coming of the Muslims, whether the latter came as conquerors, as settlers, or as traders. In Africa, it is possible amongst neighbouring tribes of the same ethnic origin, to perceive the enormous advance of those who have adopted Islam over those who have not; the former have become almost indistinguishable from their conquerors, the latter remain naked savages.

Christianity Versus Islam

It may be claimed that Christianity has also been a civilizing influence among the natives of Africa. It may have been so to a limited extent, though the evidences are that those who embrace Christianity very soon relapse into an even more degraded form of paganism; but this is certain, that the white Christians themselves do not regard their black converts as worthy of equal or even human tretament. This essentially is the difference between Christianity and Islam: that the latter is based on the brotherhood of man, while the former is based on the superiority of the whites to all other races.

So far we have at some length examined the colour problem and considered in detail the various solutions of it that are offered. We have seen in effect that the only attempt that the White races have made to solve this problem is by the imposition of the colour bar, — a barricade of tyranny against "the rising tide of colour".

While it is perfectly right that the coloured races should unite and organize themselves in defence of their interests against White aggression, we cannot think that this division of the world into hostile camps is a healthy or desirable condition. Nor, while there must be political, racial and creedal differences between men so long as human nature remains what it is, does it seem right that the degree of pigmentation of men's skins should form a basis of difference and even of feud. As we have shown, the whole idea of colour prejudice is an artificial one and comparatively new. It was unknown, even among the Anglo-Saxon races until a hundred or so years ago, and even now is not considered seriously in the Latin countries. The colour bar

is a line drawn by Imperialist statesmen in order to justify the exploitation and oppression of the coloured races; beyond this it has no reason or justification, either moral or sociological.

One would have thought that a religion like Christianity, theoretically based on the idea of the brotherhood of man would have combated and counteracted this essentially irreligious idea of differentiation between man and man on the ground of colour. But unfortunately, the influence of Christianity throughout the world has been to strengthen colour prejudice, and even to furnish theological justification for it. In the days of Negro slavery in America, Christian divines were not lacking who defended this practice and quoted from the Christian Scriptures to justify it, and today the strongest supporters of the "Colour bar" are to be found amongst the Christian clergy, and amongst what are called "churchgoing people". The blame for this does not, of course, rest either with Christianity or its founder, but with the interpretation which has been placed upon Christian teachings by a long line of Imperial theocrats. From its earliest days, Christianity has been an Imperial religion, allied closely first with the Roman Empire, then with its mediaeval European successors, and finally with the British Imperialism. However this may be, there is no solution of the colour problem to be hoped for in Christianity.

It is from Islam, and from Islam alone, that we can look with confidence for a solution of the Colour problem. Wherever the higher civilization and ethics of Islam has penetrated, the result has been to raise the aborigines to the level of the superior race; where Christianity has gone, the result has been to depress and degrade, if not to exterminate the aboriginal races. Wherever the faith and civilization of Islam prevail there is no colour problem. And when Islam has spread to the four corners of earth, the colour problem will have disappeared. Slowly but surely this great work is progressing, not by force of arms but by peaceful penetration, and the day is not far off when all men shall be brothers in Islam.

Are We Really a Missionary Church?

We ought to be and we have been in the past. Perhaps we are today. Certainly we must be in the future if the Church is to go forward. And a missionary Church does not mean a Church in which there is a certain number of paid missionaries, but rather a Church in which every communicant and baptized member has a sense of responsibility for spreading the Gospel, both by his personal example and by his prayers and contributions for the spread of Christ's Kingdom.

—*Living Church.*

Jonah—A. D. 1938

Charles Edward Fuller

THE modern candidate for missionary service might well fit into the proverbial shoes of Jonah. If he believes that he has been bidden to preach a sermon against Nineveh, he also realizes only too well that he may right now be living in Nineveh. At least, he may reasonably expect to hear even an amateur student of world affairs in China, Japan, India, Africa, or the scattered isles tell him that there should be some fires set in his own country before he gets "all burned up" about the evils in their land. Then too, in a faint semblance of Jonah's predicament, he might justifiably tremble at the thought of telling dictators, and those who like to take their dictation, that dictatorships are the way to fire and brimstone. If Jonah had any premonition that the Ninevites would seek sack cloth and ashes, his modern counterpart should nurse no such illusions of seeing der Fuerer, Il Duce, or Stalin, and the groups which they rule, breaking down and weeping. And even Jonah did not have to go elsewhere preaching a message of Peace and Good Will, knowing all the time that the whole world, including his own native land, was arming to teeth for an all-consuming war; and realizing that professional patriots of his own nation were ready to jump into slaughter of multitudes in order to avenge the death or injury of some fellow citizen at the hands of one of the nations at war. Poor old Jonah! If he were here today, he would be like a man without a country. He would not know where to flee, and he would not want to stay; so undoubtedly he would jump ship in the middle of the Atlantic or the Pacific, fish or no fish.

That is, if he were the Jonah of the old story. But Jonah, A.D. 1938, has too much at stake to go

This is the first of a series of statements by missionary candidates for service in the foreign mission field. Mr. Fuller is under appointment by the Methodist Episcopal Board of Foreign Missions to go to Rhodesia, East Africa. Other statements will appear in future issues.

exploring the deeps of the sea when the world on dry ground is pleading to be saved. He is saying to some Mission Board: *"Here am I! Send me!"*

Why does the modern missionary go? This question has been asked of me many times since my wife and I, after ten years of service in the homeland, have dedicated our lives to work in the foreign field. My answer is almost the same as I gave to remonstrating business friends when I entered the ministry; but our sense of obligation is more intense, and the lure of the field more enticing. We go because the world is sick, almost as hopelessly so as some of our pessimistic friends think. The task calls us because we see others doctoring the well, caring for the head aches of home folk, and fearing to open combat against the contagious epidemic that is sapping the life blood of millions in the world. The foreign field makes its appeal to us when we see that our illustrious and consecrated practitioners at home so overwhelmingly busy with trying to stamp the disease out here that they have not the time to give to the suffering in other lands. Carrying our figure still farther, while our Christian "Doctors of Society" are practicing their surgery and medicine here, struggling to cure the malady, someone is needed over there to innoculate against its spread.

One look at the world today is sufficient to tell anyone from what we would save those to whom we shall minister. Where the God of War is not actually worshipped, he is so feared that the roll of the drum and the sound of the guns rumble over nations avowedly dedicated to Peace. Millions of men and women, with multiplied millions of children, starve and go naked in a world that is hording its fortunes either to supply diamonds for debutantes, mansions and amusements for millionaires, or munitions for demigods who want to play soldier. Jews are being cast out of their homes, their jobs, and even their cities; while the Negro, even in the "Land of the Free," wears shackles of economic and social slavery. And, neither last nor least, the modern man is tricked into the drug habit by unscrupulous advertisers who proclaim to the world: "It's good for your throat"; into the use of alcoholics by testimonials of doctors whose susceptibility to the bribe is too strong for their professional pride or their reputed honesty; and into many other evils by the influence of powerful press and radio propaganda supported by the greedy exploiters of humanity.

These are but a few of the evils that are features of the world in which moderns are being forced to live. Must my anticipated friends in Africa be dragged down into that whirlpool of hatred, greed, strife, lust, and

corruption? They have already felt the tugs of the swirling eddies. Native troops have already been trained in the art of warfare. Laborers are forced to leave their villages, their wives, and their children, to work in the gold, copper, and diamond mines long hours, away from their homes for seven months, and receiving one-fifth of the wages received by the white man doing the same work nearby. He dare not vote, but he must obey,—and pay taxes, from which there is no exemption for the Black native. To him, in the modern industrial cities of Africa, come the typical exploiters of human souls, enslaving him to drugs, to alcohol, and to vice; and when he returns to his village and family he is a figure diseased in body and soul. To this picture could be added descriptions of horror which attend the attempted modernization and exploitation of the native life in Africa and many other parts of the world. Thus is native Africa being "edified and elevated" by Western Civilization,—*"Christian nations,"* we are reminded to say.

Here at home we have saints, Christian and Jewish, Romanist and Protestant, all seeking to save the world from its sad situation. England, too, has her prophets. But when we scan the world's horizons we see great need, and note the silencing of voices. More voices are needed—voices whose names need never be known, but whose sincerity and strength must not falter and fail. In the place of greatest need, where the Christian message is groaning for utterance, there is the place to which the modern Jonah craves to go.

We want to go, not as Jonah of old, to get away from God; nor, indeed, to get away from anything. Rather, we want to get into the front line in the fight against the modern march of a society and soul destroying sin. We believe that we have the remedy for the evil of which we have spoken; and we are certain that if Africa, India, China, and the other nations of the world can be brought to the Christian way, the Christ-like way of life, all the germs of social sin, yea, the very gates of Hell shall not prevail against it.

Somehow we believe that Jesus, the personification of the most perfect love that the world has ever seen, will, upon his acceptance by the world, fill its people with the true spirit of Peace and Good Will. Whoever loves as He loved, realizing that inasmuch as we do good or evil to the least of men, we do the same to God, will find the one and only satisfying way of life, one that supersedes class, that transcends racial bigotry, and that reaches out in love to people of all nations, creeds, and castes. Those who bear the sign of the Cross will find their greatest joy, not in exploitation, but in sacrificial service.

A Movement for World Christianity

In answer to many requests here is an outline statement of the purposes and principal procedures of A Movement for World Christianity which publishes this Digest. *See also inside back cover.* More complete statements are available at the office, 140 South Dearborn Street, Chicago, Illinois.

WHAT FOR?

1. To strengthen the world service of the Christian Church.
2. To increase interest in and support of Christian Missions in the effort to meet every aspect of human need, motivated by faith in Jesus Christ and guided by the spirit which represents the modern mind.
3. To stress the demand of Christ and his gospel that we strive to Christianize the whole range of influences—economic, political and cultural, as well as religious—in national and world life.
4. To include in all missionary endeavor both the message of individual salvation and a determined effort to build a Christian world community.
5. To enlarge our appreciation of the spiritual contributions of non-Christian peoples as one essential in the approach of Christians seeking to bring everywhere the good life under God.

HOW?

1. By building a free fellowship of devoted Christian leaders across and above denominational lines.
2. By discovering those Christian enterprises around the world which represent missions at their best and stimulating more adequate support of them through the mission boards.
3. By the continuous presentation of facts and forces in the world field through WORLD CHRISTIANITY and the Bulletin of Research and Review published by our Research Department, each reaching several thousand readers in forty countries.
4. By helping Christian leaders at home to gain larger vision and deeper understanding through national and regional institutes.
5. By reaching members of the churches who are indifferent or hostile to the foreign missionary idea but who prove happily susceptible to interpretations of Christian world service from a broad, intelligent point of view presented by competent persons.

Complete Information Gladly Sent Upon Request

Ten Commandments of Good Will

In a recent address Dr. Walter W. Van Kirk of the Federal Council's staff proposed *Ten Commandments of Goodwill.* They reflect a spirit so sorely needed in a world of strife that we are glad to share them with our readers.

1. "I will respect all men and women regardless of their race or religion.
2. I will protect and defend my neighbor and my neighbor's children against the ravages of racial or religious bigotry.
3. I will exemplify in my own life the spirit of good will and understanding.
4. I will challenge the philosophy of racial superiority by whomsoever it may be proclaimed, whether by kings, dictators or demagogues.
5. I will not be misled by the lying propaganda of those who seek to set race against race or nation against nation.
6. I will refuse to support any organization that has for its purpose the spreading of anti-semitism, anti-Catholicism or anti-Protestantism.
7. I will establish comradeship with all those who seek to exalt the spirit of love and reconciliation throughout the world.
8. I will attribute to those who differ from me the same degree of sincerity that I claim for myself.
9. I will uphold the civil rights and religious liberties of all citizens and groups whether I agree with them or not.
10. I will do more than live and let live; I will live and help live."

from the FEDERAL COUNCIL BULLETIN, April, 1938.

Youth In a Disordered World

R. H. Edwin Espy

From *World Call*

"The clock of civilization is at five minutes to twelve. At the midnight hour it will strike its last."

This dismal prediction, the essence of many an observer's analysis of the present-day world, is highly phantastic to the average American mind. The seething struggles of other lands are too far away to seem actually true. Especially the members of the younger generation, with all of life before them in which to vindicate their optimism, refuse to believe that only chaos awaits them.

An epidemic of World Conferences is on. Probably no period in history has seen such an imposing list of world gatherings as the present. Among them all certainly none is more needed than the proposed World Conference of Christian Youth discussed herein. The author is Secretary of the Ecumenical Youth Commission of the Universal Christian Council for Life and Work.

Yet we know that the world is in turmoil. War is not only threatening but raging; gigantic social revolutions are reshaping the total lives of vast blocks of the world's population; the tugging and jostling for political and military advantage among the nations is straining forbearance to the brink of explosion; economic rivalries between countries as between individuals have brought destitution to some and excess to others; the resurgence of the doctrine of race entails daily persecution, expatriation and death.

As Christians, we know that the principles of Jesus are being despised and crushed under the struggling feet of force. We see the Church itself facing bitter and growing opposition in many lands. While in some countries there is open and acknowledged conflict with the Christian faith, in others the struggle, though not yet fully visible, is nevertheless equally formidable. It is merely submerged in the social, political, economic, international and racial tensions in which the peoples are engrossed.

Do we realize too that it is the young people of these other lands who are the chief victims of the dynamic social and political movements which are sweeping their countries? It is an alarming fact that the great mass movements of our present day, whether they are the conscious creations of dictators and party fanatics or the less coherent popular enthusiasms that arise unrecognized even in the democratic countries draw their most telling support from the younger generation. These movements rely on youth

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because it is enthusiastic and loyal, because it is easily won to causes in which older people are more likely to see fallacies, because its total approach to life can be more easily revamped to a particular viewpoint, because it has many years before it in which to serve. The leaders realize, as the Germans say, that "Who has the youth, has the future."

In this modern maelstrom, in which the younger generation is being buffeted about by the winds of many irreconcilable doctrines, what is the reaction among Christian youth?

Christian young people in many lands are necessarily more conscious than formerly of the inescapable relationship between their faith and the world in which their faith must be exercised. They recognize in a new degree that faithfulness to Christian convictions must often bring them either into active conflict with, or into humiliating isolation from, the streams of mass sentiment and action which are swirling about them. They are more eager than formerly for a clear and persuasive exposition of the truths of Christianity to guide themselves and to influence the world in which they live. They feel the need for a firmer and more dynamic spiritual content in their Christian living. They see the life and death necessity of greater unity and fellowship in their common Christian faith, across the boundaries of their lesser differences. They are realizing anew that they are part of a great universal Christian community exhorted by its Lord to resist evil with good and to go forth in the faith that the final victory is Christ's, come what may to them personally and even to the forms of society which they have long accepted.

Let us look particularly at the evidences of the growing desire on the part of Christian youth for a more united witness to their common faith. They are banding together nationally and internationally, denominationally and interdenominationally, in the fellowship of worship and thought and action. They sent official representatives to the two World Conferences of the Churches at Oxford and Edinburgh last summer and many individual young people were present at the convention of the World Sunday School Association in Oslo in 1936. They will be represented by carefully picked delegates at the world meeting of the International Missionary Council in

Madras this coming December. At recent international gatherings of the World Alliance for International Friendship through the Churches there have been parallel conferences of young people, and the Oecumenical Youth Commission of the World Alliance and the Life and Work Movement holds frequent special conferences. Such long-standing world Christian youth movements as the Y. M. C. A., the Y. W. C. A. and the World Student Christian Federation are carrying forward with unceasing vigor their wide-flung work. International Christian Endeavor is holding a great world convention in Melbourne, Australia, in August. Many of the denominations which are world-wide in scope, and other world Christian bodies, are developing their own international youth organizations in response to an expression of need on the part of young people themselves.

In addition to conferences, the activities of these world Christian youth movements include the exchange of correspondence between young people of different countries; the conducting of international essay competitions such as that on "Christ and world friendship" under the auspices of the Oecumenical Youth Commission and the World Sunday School Association; the holding of international camps, holiday houses and tours; exchange of young people for periods of residence in other countries; special visitation of the churches and religious and cultural institutions of other lands and communions.

At the present time a major undertaking is the preparation of a World Conference of Christian Youth to be held in Amsterdam, Holland, from July 24 to August 2, 1939. As recorded in the statement of purpose adopted by the joint committee representing the organizations collaborating in this enterprise, this conference will "gather representative young members and leaders of the youth work of the churches and of all national and international Christian youth movements. It aims at confronting youth with the results of the world gatherings of the Christian churches and the Christian youth movements in the years 1937 and 1938. Its purpose is to mobilize youth to witness to the reality of the Christian Community as the God-given supranational body to which has been entrusted *the message of the victory of Jesus Christ over the world's spiritual, political and social confusion.*"

The Amsterdam Conference will bring together fifteen hun-

dred carefully selected delegates from most of the countries and churches of the world. The United States will be entitled to two hundred and eighty representatives.

As a joint international enterprise of this size and character has never before been attempted, it will be a difficult task. Only the gravest circumstances could persuade the experienced collaborating movements of the necessity and indeed of the possibility of such a venture of faith in the midst of the present world crisis. But it is exactly the disorder and lack of direction in which the world is disastrously drifting, which has aroused the demand for such a united manifestation.

If we were to attempt in short a total appraisal of the status of Christian youth throughout all lands in the present day, we could not but see it in the setting of an increasingly hostile world. Nor could we fail to sense the growing desire of Christian young people to express their faith more fully and unitedly in actual action. For they are aware in a new degree that the present situation holds ominous possibilities for the Christian faith, but that the Christian faith holds redeeming certainties for the world. Those of us who are banded together in the world Christian task, whether locally, nationally or internationally, may take courage at this joining of challenge and answer among the younger generation.

A Significant Religious Conference

On the 30th of March the Minister of Education summoned a conference of Shinto, Buddhist and Christian religious leaders. More than one hundred key religionists, representing the thirteen sects of Shinto, fifty-two sects and organizations of Buddhism and twenty-two Christian communions, were invited to this gathering.

The following subjects were submitted to those who gathered for consideration and discussion.

1. The Spiritual Mobilization Movement
2. Ways and Means of Arousing Religious Interest in the Face of the Present Sino-Japanese incident
3. The Question of Propagating Religion in North China
4. The Bill Regarding Religious Organizations

Representatives from the three religions reported their attitude and activity regarding these four questions.

For the Christians Rev. A. Ebisawa reported regarding various forms of activity the Christian movement has carried out in connection with the Spiritual Mobilization Movement. Bishop T. Kugimiya speaking in regard to the second subject said that Christians differed in no respect from the followers of the other faiths as regards their conception of national life and in their services strived to strengthen the national morale.

Rev. M. Tomita speaking regarding religious activity on the part of the Japanese Christians in North China reported that the various communions were proposing to do cooperative evangelism in China through the agency of the Eastern Asia Evangelistic Society.
—*National Christian Council Bulletin.*
(April, 1938)

The College and Its World Relations

President Mildred H. McAfee, of Wellesley College

Condensed from *Advance*

"The most convincing Christians and the most convincing scholars are the most convinced internationalists."

At no point is the common interest of church and college more apparent than in their attitude toward the world beyond their own immediate borders.

They have in common a self-forgetful interest in the nations of the world which differs from the type of interest of the person who is neither Christian nor scholar. What happens in China is of concern to them, not because the destiny of the Orient may make or mar the stock market and thus affect their holdings, but because they are interested in China, in Japan, in Spain, in Italy, in all the world as significant in its own right.

The Christian believes that all men are brothers and that God, having blessed some of us by revealing Christ to us, expects us to pass that revelation of truth on to the rest of the world. The Christian undertakes to love his neighbor in spite of the differences which exist between them and, so far as in him lies, the Christian wants to share privileges which are his with his less fortunate brother.

The scholar, meanwhile, approaches the world about him not as a revealer of truth so much as a searcher for truth. To the extent that a foreign culture contributes to his apprehension of truth, he appreciates that culture. He is interested in his neighbor, not in spite of differences but because of them. He cherishes those differences which may cast new light on problems. He is as a scholar less interested in changing the life of mankind than in understanding it. He finds the point of common interest in the writings of the scholars of the world and feels at home with them when they introduce him to new insights into his chosen field of study.

I am of the opinion that the difference between Christian and scholar is so much a matter of emphasis that when each understands the other it is evident that their efforts are supplementary rather than contradictory. Because of that fact, I am venturing to present one interpretation of the college in its world relations.

The American College is a community of scholars, sometimes more community than scholar, sometimes more scholar than community. I sometimes think that for all its failures, it comes as near to creating a Christian community as any

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other place in American life, though it is a long way from reaching its goal. It is in general fair to say, however, that certain values for which the church has stood through the ages are at last accepted as generally valid educational assumptions.

All colleges, so far as I know, accept for themselves a standard of general social welfare for all members of the college community. They assume good-will, tolerance, forbearance, sympathy, opportunity for personal development, insignificance of financial privilege, as normal attitudes within the institution. Not that they achieve perfection! They don't, but they are not satisfied with themselves when they maintain standards only as high as the rest of the world. In their nature as educational institutions the most secular colleges inevitably foster an awareness of a wider world than their own back yards. The European universities have been the great international melting pots through the years. Our own colleges are breeding places for cosmopolitanism of a high type. Let me tell you what might happen to a student on the campus of almost any college and you will forgive me if, coming from Wellesley, I feminize my illustration from force of habit:

This sample student moves into a college residence. On her corridor is a highly cultured Chinese girl, graduate of Yenching University or some other recognized China College—a loyal and intelligent alumna, an able and attractive student. She sings in the choir with a Negro student whose musicianship is her envy. She attends a discussion of the expansion of Italy into Ethiopia. She has a class with a Spanish instructor whose family is intimately involved in the Civil War, and newspaper accounts of battles become haunting realities. She reads a letter to her society from an alumna who is teaching in Burma, and she writes to a member of last year's class teaching in France. If she reads her college paper she finds in one issue this list of events to link her to the wide, wide world beyond her national borders. She finds reports of a dinner discussion of the Sino-Japanese crisis; announcement of a faculty member's book on Post-War German-American Relations; an art exhibit from Guatemala; a meeting of the Spanish Club; a report from a student who studied at the Zimmern School in Geneva; an offer of books for the college library from the Embassy of the French Republic; a meeting of the Cosmopolitan Club; a gift from a distinguished alumna from China.

I well know that few students would have so much emphasis put on contacts with contrasting racial groups and cultures—but it is safe to say in general that any contact a student does have in a community of scholars is a favorable one.

One student said recently something like this: "You don't hear people at college saying that they hate the Japanese or Germans even if they don't like what they are doing. You do hear them say it at home. People here seem to give other nations the benefit of the doubt."

Students, men and women, not only live in reference to world community, but they learn to be critical of themselves and their judgments in reference to it. College students are more humble than you might suspect. They have youth's chronic conviction that something must be done about conditions which ought to be improved, but they are dangerously prone to feel that they do not know enough to do what ought to be done. I consider this a danger; for if young people are afraid to experiment, who will? The only greater danger is the one which arises when young people are altogether sure of themselves!

What I am trying to say is that the modern student is at home in a wide world which intrigues him without terrifying him. He does not presume to know much about it nor to offer many solutions to its problems, but he thinks something should be done and would himself welcome the opportunity to do something constructive if he could be convinced that the thing to be done is his to do.

Every once in a while adults grow alarmed over student enthusiasm for social causes, peace, labor organization, communism, or what have you. They meanwhile deplore what they consider a failing interest in matters of religion. I wish our Christian leadership could increasingly come to feel that these causes are expressions of a valuable social interest, comparable to the other socially motivated movements of other eras. Knowing the rate of growth of students, I cannot worry over enthusiasms for programs which will eventually be disclosed as inadequate. One reason they capture the attention of students is that they bid for it by taking students seriously as people who are interested in adult affairs. Those churches which take students equally seriously find comparable support when they recognize the world consciousness and critical judgment of the undergraduate. Students know their limitations, but they also know their powers. The young woman who has directed a major student enterprise will not be enthusiastic about selling tickets for the bazaar nor making sandwiches for the tea.

Students have learned to know the enormous size of world affairs. They know themselves unready to solve world problems, but they want to spend their energy on the main job rather than being treated like children after they have developed adult attitudes. They want to help in the building of a social order which shall indeed be representative of the Kingdom of God.

A Common Prayer for All Religions
The Lord's Prayer?

K. V. Sesha Aiyangar

From *The Bharata Dharma*

Christians will be interested in this presumably Hindu opinion concerning the Lord's Prayer. It appeared originally in the liberal Hindu journal The Bharata Dharma *and was reproduced in* The Guardian *of Madras, India, from which* World Christianity *copies it.*

THE acrimonious controversy between the Muslim group and the Speaker of the Madras Legislative Assembly over the daily opening prayer has brought to the forefront a difficulty which was till now obscured. The problem of a common prayer in gatherings where followers of different religions meet was one that was being solved with indifferent success. There are three possible solutions. One is to effect a sort of compromise and have what is called "prayers of all religions" in succession, each prayer being recited by the follower of that religion, while the rest of the audience keep a reverential attitude. The other is to have a few minutes of silence intended to be spent in prayer invoking the grace of God, each member doing it in thought according to his own religion. A third is to have a non-denominational prayer in a language known to all members of the group, couched in words and sentiments in which all can join.

Though much may be said in praise of the first two alternatives, the last has a distinct superiority in that the thought and devotion of all the members are stimulated simultaneously during the prayer. It has a power which the others lack and a cementing influence which is of the essence of a prayer gathering. In the first method, when the follower of one religion chants his prayer with knowledge — or without knowledge as sometimes happens —of its meaning, others cannot do more than put themselves in a prayerful attitude. The same has to be said of the second method though it is better than the first. In these two methods the approach is individual rather than collective. It is similar to that which obtains in temple worship in Hinduism. That is to say, each worshipper strikes out his own path of approach and seeks to bring down the grace of God for such objective as he then has in his mind. There is no attempt at uniting the aspiration of the entire assembly with the common object of making a powerful channel by which God's grace can descend and fulfill itself. There is a further distinction. The conventional prayers of the ancient

religions though conceived in the best possible spirit were intended to meet such needs as the composers of these prayers believed to exist in their time and society. But conditions have changed. The needs of a modern Legislative Assembly are not identical with those which the ancient prayers were intended to satisfy. It is better to have a prayer which is definitely aimed to help the particular object with which the legislature meets, than to adapt prayers framed for different occasions.

It is not our purpose in this note to enter into controversy about the relative merits of the prayers of different religions. They have all "worked" to the satisfaction of the followers of their respective religions. It may not be inappropriate to say, however, that the "Lord's Prayer" contains sentiments which are unobjectionable from all points of view and which entitle it to favourable consideration as a common prayer at inter-religious gatherings. It may be that it has come down to us through the founder of Christianity and that our Christian brethren use it as their main prayer. But with all respect to them, it cannot be said that they are entitled to a monopoly in that prayer or that the prayer if uttered by others or in a different atmosphere than in a church will not work. The merit about the Lord's prayer consists in its universality, simplicity, directness, comprehensiveness and power. It contains within a short compass all the elements which we can conceive of as necessary in a group prayer. It assumes brotherhood and fellowship in those that invoke it. It suits all occasions.

Each religion has its own infinitely rich hymnology added to by its great men. Many are the prayers that can be taken from the scriptural literature of each religion. It is not intended therefore, to cast any reflection upon the poverty or affluence of the prayer content of any religion when the Lord's prayer is suggested as a suitable prayer for public gatherings. If necessary and with a view to meet the susceptibilities of the over-sensitive, it may be rendered into sonorous Sanskrit or Hindi verse and set to music.

Mystery of a Dollar

Consider the mystery in a dollar bill, about as homely an object as man's imagination can dwell upon. Yet there is mystery in it. A dollar bill is human energy concentrated and transmuted into a strange new form with potencies and attributes that we do not personally possess. It can go where we cannot go; it can do what we cannot do; it can serve individuals we never saw.

Pretty spectacles most of us would make trying to help in a diet kitchen or a day nursery or dealing with students in Japan or working in Chinese villages, or teaching scientific agriculture in India! But this strange, versatile extension of ourselves, this concentrate and portable essence of our energy, can go anywhere and undertake any labor from New York to Calcutta.

—from *The Church Monthly.*

Sky Pilot Over the Andes

George P. Howard

John Wesley in commissioning one of his preachers for work in North America wrote to him: "I turn you loose on the Continent of North America, George." Something like that is the commission of another George, the author of this interesting letter, only it is over South America that he chiefly ranges as a sort of Evangelist-at-large. He has had a remarkable hearing both in person and over the air throughout the whole of Latin America, particularly among the liberal groups who are largely alienated from the Catholic faith.

Dear Friends:

In my last letter we were traveling together across Colombia and, whether you liked it or not, I was taking you by plane from city to city. Much time was saved in this way. The trip from Barranquilla to Medellin, for instance, by boat and train, takes ordinarily from 6 to 7 days, providing the boat does not stick for a longer period on one of the river mud banks! By plane I covered the distance in two hours. And what awe-inspiring views this mountainous country affords the air traveler!

I found Colombia in a ferment of preparation for presidential elections. The outgoing president is an exceptionally fine man and he has given his people one of the very few really democratic administrations on this continent. For the Colombians a free and popular election is a novelty and they are as thrilled over this new privilege as a child with a new toy. Until a few years ago a small oligarchy, backed by the Roman Catholic Church, had ruled. Then a wave of liberalism swept over the country. A British Don tells the story of a question he asked as a boy. "Please, sir," queried the boy, "what is a Conservative?" "Everybody is a Conservative," answered his professor, "unless there is something queer about him." Just now there is "something queer" about a large number of people in this awakening country.

Six years ago the reaction against the Conservative Catholic party was so vigorous that this party did not dare even to propose any candidates for office. The complete liberal ticket was swept into office without any opposition. My fears at that time, however, are materializing: the liberal party is being slowly divided into left wing and right wing groups, the latter made up of those whose liberalism is tempered by property and business interests and the former attracting the working classes and employees, who seek more radical and quicker changes in the order of affairs. For the coming elec-

tions party leaders have managed to avoid a schism.

This straining for unity on the part of liberal leaders led to new attitudes on the part of some of them toward my meetings. There was fear that we might be too outspoken on social problems, thus encouraging the left-wingers, or that we might be too "liberal" in our interpretation of religion, provoking in this way the animosity of the middle-of-the-road Catholic liberal!

In Bogotá (the country's capital), for instance, the local committee had secured the Government theatre for a series of three addresses. But just a day or two before I arrived, permission to use these premises was withdrawn. The campaign manager for the liberal party feared that our meetings might stir up some sleeping dog! (How seldom do religious meetings stir up anything that is asleep!) Everything was being soft-pedaled until after the elections. Fortunately we have some influential friends in Bogotá and the telephone wires were soon humming. The Dean of the University Dental School, himself a Roman Catholic, made himself personally responsible to the authorities for my "safeness."

Of course, part of the trouble was the title of my first address: "Fascist and Communist Regimentation of the Individual in its Relation to Christianity." (A good, attractive subject for an opening address). The authorities asked us to expurgate the words Fascist and Communist. So we announced our subject as follows: "Christianity and the Modern Tendency Toward Regimentation of the Individual."

Then it was found that on the date assigned for my third lecture, the theatre was already engaged. One of my most enthusiastic listeners was a priest, professor of philosophy in one of the large secondary schools. He and a group of students suggested that my third address be given in the large assembly hall of the University, an institution managed, ever since colonial days, by the Jesuits. The friendly priest promised to put in a favorable word at the Church's headquarters. (It was rather interesting to have a priest moving heaven and earth to help a Protestant preacher with his meetings!) The Jesuit president of the University told the students that he would think it over and that in the meantime, he would like to meet me. I called on him. I left him my book of published lectures, and told him it contained my message to Latin America. Next day I received a very cordial letter from him, praising my soundness of Christian doctrine, but . . . regretting very much that the Bishop had refused to allow the use of the university premises by one who was not a Roman Catholic! The students were disappointed but seldom have I seen a more crestfallen individual than our friend the priest.

At our second lecture, there-

fore, I announced that the series would be continued at our mission boys' school. There was no assembly hall but we used a large class room with a seating capacity of about 350. We were agreeably surprised to see how many were willing to give us a hearing on Protestant premises. Bogotá kept me busy: 15 addresses in ten days.

From Bogotá I went to Cali, in southern Colombia near the Pacific, by plane over a high mountain range with the plane's tail occasionally touching a high ridge (or so it seemed!) What experiences stand out in Cali? Two especially: When the Municipal Theatre was found available for no more than two addresses, the librarian of the Public Library (a priest) offered to habilitate the large reading room for my third address. To that end he rented a couple of hundred chairs. That night it poured "a la Noah!" It was so bad that I calmly remained home perfectly sure that no one would venture out on such a night to hear an address on religion. A few minutes after the hour set for the address a 'phone call came from the priest: "Senor, are you coming? The room is full." This second priest friend is a mighty interesting man, intellectually keen and wide-awake on social problems. The working classes look to him as their best friend. Socialists and Communists always invite him to their parades and . . . he goes! He wants them to believe that the Church is sympathetic toward their problems. Needless to say, he is not in "good standing" with his Bishop! I wonder if all of my readers would approve of their minister being friendly with the underprivileged and embittered masses?

The next thrill was experienced in the largest government boys' school. The huge old convent occupied by this school was recently taken over by the government. The rector was eager for me to talk to the nearly 500 boys in his school. "But," he said, "we have no assembly room." Then he struck on a novel solution to this problem: at one corner of the school building was the old, colonial church which had served the Jesuit teachers and their pupils. Its main entrance was on the street but it had a side entrance from the school. "We'll close the front door," said the rector, "get the boys into the church by the side door and you can address them there . . . and we'll hope the Bishop does not hear about it!" And so it was. I stood just below the altar, with that quaint old church crowded with more young life than its venerable walls had ever seen at one gathering. Never were boys quieter in church and never did a minister preach in more interesting surroundings! My theme: "What is Success?" My examples of supreme success: Paul and Jesus Christ. We had a great hour together.

From Cali to Barranquilla, my last stop in Colombia. Here

things always hum. And why not, with two great mission schools, the finest almost on the continent. The girls' school had its fine new assembly hall all finished and ready and we packed it for four addresses. Every day I spoke to the students, had a meeting at labour headquarters, met with the Public School teachers at their center, preached in several churches on the two Sundays I spent in that city, had a spiritual retreat with the united young people's groups of the churches, and then one morning at five o'clock, caught the Caribbean clipper and flew to Panama where I took ship for Chile and HOME.

Here I am, then, devouring books, working up new addresses and preparing for a visit to Bolivia, where I have not gone since the Chaco war broke out. But the war is over and the disillusioned and impoverished people are asking: "What is wrong with the world? Which is the way out?" Do you not wish that you could go with me to help answer those questions?

Cordially yours,
GEO. P. HOWARD.

On the Road to Lhasa

Christian contact with representative men of Tibet by reason of the difficulty to secure it, is of general missionary interest.

The Chief Living Buddha of Labrang Monastery showed a spirit of friendship to Marion G. Gribenow of the Christian and Missionary Alliance, and pressed him to journey with him from Labrang to Lhasa. This deeply religious Tibetan set out on this pilgrimage journey accompanied by more than 1,000 of the 3,500 priests of his monastery, together with a large number of the 500 Living Buddhas with their attendants. The journey to Lhasa from Labrang and back would have taken nearly a year; the missionary was not able to be absent so long, and journeyed for two months with his friend. During this time, their frequent conversations were about the Christian faith and the Lord Jesus Christ. On one occasion he asked Mr. Gribenow if he could sum up in a word the chief teaching of the Christian religion. When Mr. Gribnow replied, 'Perfect Love', he expressed surprise and pleasure, and then enquired more closely as to the inner meaning of this great statement. 'The next time you come, I want you to bring all the literature that you have on your religion.' That was the beginning of a more intimate friendship between them.

—*World Dominion News.*

A Strategic World Enterprise

Roy McCorkel

From *The Intercollegian and Far Horizons*

WHEN I was in college I was interested in student religious life. My interest in the work of the Church was local rather than universal. I was not antagonistic to Christian missions but I knew little about them, and consequently my interest was nil.

During junior year the student Christian groups collaborated to send a student from our school to teach in Ewing Christian College, Allahabad. William McAfee, a senior and my roommate, was chosen to go. During my senior year I helped raise money to keep Bill in India. My interest in the work of the Church abroad was expanding.

In connection with the financial drive to support our work in India, we invited Dr. Sam Higginbottom of the Agricultural Institute in Allahabad to address our student body and faculty. He spoke in terms we could understand and appreciate. He told about his work, helping India to raise enough food to feed empty stomachs, and about giving boys and girls in that crowded land a chance for education and a fuller life. He seemed to suggest that the missionaries were trying to do for men and women in India what some of us would like to have done. I was impressed. We all were.

"I had always looked upon Missions as a necessary part of the work of the Church, but I never suspected that they were anything a critical college graduate could get excited about. I changed my mind." The reasons that caused the author, a recent college graduate, to change his mind are reported in the article. It's good reading for old college graduates—and non-college graduates too.

Immediately after my college commencement in June, 1935 I sailed from New York City on a journey that was to introduce me first-hand to the work of the Church in mission countries. Over a period of nearly a year I had a chance to observe the work of the younger churches in India, Ceylon, China, and Japan.

I had always looked upon missions as a necessary part of the work of the Church, but I never suspected that they were anything a critical college graduate could get excited about. I changed my mind. I decided that the reason so many of our people, young and old, are not enthusiastic about missions is that they don't know what missions are doing. And I do not think it ought to be necessary to take a trip around the world to find out.

Staff of 60,000

The proportions of the work

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amazed me. Standard Oil supposedly is one of our largest business concerns. The world is its field of operation. It has offices and representatives in India, China, Japan and throughout the East. Yet Standard Oil is tiny compared to the enterprise of Christian missions throughout the world. The Christian Church in the West has approximately 60,000 professional representatives abroad. This is aside from the thousands of nationals in the various countries who are employed full time to extend the work of the church. I don't know of a single enterprise in the West, aside from the Church, that claims a staff of 60,000 abroad. And the Church abroad has a proportionate amount of resources and equipment.

But bigness was not the thing that won me. I am more concerned about quality and achievement. To be sure my findings could not be based on such wide observations as characterized the Laymen's Inquiry, but in so far as every one knew that I was not a member of a fact-finding commission, I was included in the party, and I had a good time. When I think of intelligence, ability, devotion, breadth of vision, and lack of prejudice, I bow to the missionaries I have known. If the ministry in America were characterized by the same qualities we wouldn't have 220 divisions in Protestantism fighting for reserved seats in the Kingdom. I discovered that men and women don't go to China or India, not to mention Equatorial Africa, unless they have something to give—and when I discovered that the president of a very important Christian college in India gets the same salary as an instructor and that to save expenses he rides third class on trains, sleeping at night on the floor of a third-class compartment, I was impressed. This kind of Christianity interests me. And I believe it is the kind that will attract and win the respect of the college crowd today.

Loaves and Fishes

I said I was interested in quality and achievement. Well, when I remember the contributions to medicine, to education, to agriculture, that the missionaries have made in China and India alone, it is to me perfectly amazing. With as many people as witness a big league baseball game scattered throughout two-thirds of the human race, one would hardly expect to hear of them again. But we have heard of them, and on their merits we should have heard much more. With these few loaves and fishes the Lord has been feeding a multitude. Kenneth Scott Latourette likes to say, and he speaks as a scholar and historian, that the expansion of Christianity in the past 125 years represents one of the significant movements in the world's history. One startling evidence of this he claims is that missions since the beginning of the nineteenth century have transformed the educational procedure

of two-thirds of the human race. It is true. Missionaries took the Bible to the people. They couldn't read it—in any language. So we established schools and taught the people to read. There are other evidences for Professor Latourette's claim; but be that as it may what I learned my first year out of college won me completely to a loyalty and respect for the work of the new church abroad.

For a Just Society

I am not overly credulous. On the contrary, I believe I am critical. I am not satisfied with comfortable platitudes. I believe too much in the practical implications of Christianity for that. Perhaps this is why I am so interested in missions, now that I know what they are doing.

I am working for world peace.

I am working for world economic and agricultural planning—so that poverty may be diminished.

I am working for the removal of barriers against castes, colors, races, and minority groups.

I am working for drastic changes in the economic system; because I believe that our present system by its very nature is incompatible with the Christianity which I profess.

I am working for international justice and equality—for a fairer distribution of lands and resources, and the removal of trade barriers.

If you are a college student interested in working for these same ends, let me remind you of something you already know. Ultimately the achievement of these goals must rest on a larger measure of world-friendship and common understanding than we have at the present time. This at first may appear relatively unimportant; but I believe it is basic.

I do not know of any group of people, working on an international scale, that are doing as much to build friendships and good will between nations and peoples as are the missionaries. They represent the world Christian Community. I cannot be other than interested. I am persuaded that the temple I would like to help rear in our world must rest upon the kind of foundation the missionaries are so bravely trying to build. They deserve the support of that increasingly large group of college students who are trying to build a saner and more just society.

Dynamics

"A task without a vision makes a drudge; a vision without a task makes one visionary; a task and a vision make a missionary." *(The Southern Churchman,* May 14, 1938.)—*Internatl. Comm. on Christian Approach to the Jews.*

Christianity and the Industrial Workers

A. J. Muste

Condensed from *The Misionary Review of the World*

Few ministers in the entire church have a more intimate knowledge of and contact with the industrial workers than the author who is director of the Labor Temple in New York City. The church will do well to read thoughtfully and heed what he says here.

IGNAZIO SILONE, the foremost Italian novelist of today, is an anti-Fascist. A few years ago he attained fame with a novel entitled "Fontamara" (Bitter Stream) which pictures village life under Fascism. Later he published another novel, "Bread and Wine," which is his portrayal of how Fascism may be overcome. Here are some typical utterances which Silone puts in the mouth of his hero:

The dictator's henchman must be opposed not with other henchmen who merely spoke differently, but with men who lived and acted differently . . . The evil I see around me is deeper than politics. It is a canker . . . There is the class-struggle, the struggle between the town and the country, but underlying all these things there is man, a poor, weak, terrified animal. The canker has penetrated to his marrow . . . All that remained alive and indestructible of Christianity in me was revived: a Christianity that neither abdicates in the face of Mammon, nor proposes concordats with Pontius Pilate, nor offers easy careers to the ambitious, but rather leads to prison, seeing that crucifixion is no longer practised.

For anyone who is acquainted with the modern literature, especially that of "the Left," which has influenced the thinking of industrial workers in the western world even though not many of them read it, these sentences sound a startlingly new note. Yet dozens of quotations could be cited from recent essays, poems and novels of such important figures as Aldous Huxley, Edmund Wilson, John Dos Passos, Sidney Hook, Josephine Johnson, W. H. Auden, Andre Gide, Eugene Lyons and others in which the same approach is implicit if not quite so explicit as in Silone's book. People in this mood are likely to be much more receptive to the Christian message and philosophy than they have been until recently. What has brought about this new trend in modern thought?

The three modern faiths which have been rivals to Christianity on the soil of Christendom itself are Fascism, Communism and the get-rich-quick, acquisitive, pseudo-scientific, materialistic industrialism which has been the "respectable religion." But none of these faiths is meeting the world's needs; on the contrary, under their leadership and amid

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their clashing, the world is headed for catastrophe.

The basic reason why these rival faiths are failing to meet the world's needs and are leading it to catastrophe is that they are built upon rotten moral and spiritual foundations; they deny some of the most fundamental concepts of the Christian view of the world and of man.

We briefly mention three points at which Christianity stands in opposition to materialistic industrialism, Fascism and Communism. First, the three systems all hold degraded and degrading conceptions as to the nature of the individual, in contradistinction to the Christian view that the human being is spiritual, a child of God, having moral dignity and worth. Let us illustrate. To the pseudo-scientific world-view of the pre-war period which saw everything in terms of mechanism, the human being is "a highly temporary chemical episode on a most petty planet" or "a tiny lump of impure carbon and water." To a certain kind of industrialism, man is a mere cog in a machine.

In Fascism the human being is degraded to a mere pawn in the hands of the totalitarian State. In Communism the proletariat, idealized in the abstract, is in the concrete subjected to the dictatorship of an absolutist Party, and in the Party the member is a pawn: if the Party says that a man must steal, lie, spy upon and betray his closest friend, he has no alternative.

Second, all of these systems, as might be inferred, regard the system rather than the individual as important. "Keep this system, with all our marvelous inventions and progress, just as it is, and all will be well; we shall progress automatically and forever" — is or was the naive faith of a materialistic capitalism. "Smash it all and put another system in its place and all our problems will be solved"—is the equally naive faith of the secularist Marxist. Christianity knows that any "system" is only human beings living in certain relationships; unless something happens in the human being, nothing has happened at all.

Third, all of these systems believe in power and domination. They reject and despise gentleness, meekness, love. They believe that "the end justifies the means." They think that the world can somehow, by violence, ruthlessness, repression, dictatorship, reach the goal of peace and democracy and brotherhood.

Obviously on the terms of any of these systems life becomes meaningless at last; human beings cannot respect themselves; they cannot make moral decisions because they do not think there is such a thing as morality apart from expediency. Men who really think thus of themselves do not worship God, do not create great art, do not build democratic societies. To do these things we have to believe in the dignity and moral worth of man. We have to understand that the basic ques-

tion is the nature and quality of the human being.

The Christian message may again receive a hearing which it has not had for some time, since a growing number of important writers, particularly writers of "the Left," are beginning to proclaim again the great human and Christian truth that we must know whether human beings are creatures of spirit and so are capable of building and living in a free fellowship; changing systems is not enough; the means that men use inevitably determine the ends they achieve.

If we really become desperately concerned about the nature and quality of the *human being;* if we are convinced that we cannot build a new world merely by changes in external arrangements, that we must have first of all people capable of making moral decisions and living in a free society, then inevitably the argument will have to be pushed a step farther back. We have to ask what is the nature and character of the universe of which man is a part.

If our problem is what so many are coming again to see, what "high religion" has always known it to be, then must we not conclude that there is no salvation for us from suicide, individual and collective, no means of maintaining or recovering the self-respect without which man cannot go on living, unless man can know himself as the creation of Spirit, living in a universe which is somehow governed by moral and spiritual law? Is there then any escape from "the gods many and lords many" who rule this age save in "the one God, the Father," whose very nature it is to produce sons and daughters who can respect themselves and love each other? Can there be then any Lord save the "one Lord, Jesus Christ," who thus saw man and God and lived in the light and power of that vision?

The Church of Christ today is confronted, as in its first days, with dictatorship, absolutisms, modern Cæsarisms—persecuted and hounded by them. It will probably become increasingly difficult in all lands for the Church to meet the demands of the State for an absolute allegiance and retain its own soul. The Church may well be put again in the position of a small minority spiritual fellowship in a hostile world, driven to carry on its worship in the catacombs, "in deserts and mountains and caves, and the holes of the earth." On the other hand men everywhere are sensing that such a world is doomed and are raising their voices again in the cry for the help which is to be found only in the Eternal Word of God's redeeming love, which by grace is ours.

A church which is not prepared to undergo the terrific intellectual and theological labor involved in translating its Gospel into the language and thought-forms of our day—as Paul, John, Origen, Augustine, Luther and

Calvin did for their day—will not be able to "speak to the condition" of these people. But a church which is prepared to think through and state the Christian faith in the language of the present age; a church that is ready to be indeed an international fellowship, animated by and obedient to the spirit of Jesus, ready to break loose from entangling alliances with the Cæsars and the economic and political Cæsarism of today, and eager to seek to realize the will of God on earth as it is in Heaven—such a church is in a position to call upon modern "Wise Men" and masses alike to follow Christ and not Barabbas. This church will call today with more likelihood of being heeded than for many decades past.

Christian evangelism to the industrial worker must meet him in the arena of his intellect. Not forgetting to proclaim to industrial workers the personal Gospel—the eternal message that each man must settle his own account with God, it must prove itself competent to demonstrate the inadequacy and falsehood of materialistic industrialism, Fascism and Marxism. It must meet the worker in the arena of his needs as a cog in the machine of industry. It must be the voice of a church which does not attempt to defend, much less to identify its own fate with that of a selfish economic order, based on acquisitiveness and strife or with a political order based on violence and dictatorship. It must be a church which brings the economic order under the judgment of Christ and must insist that in all relationships His spirit and teaching shall be the standard. On these terms the Church will also be able to proclaim to the workers the prophetic truth that they will reap nothing but disillusionment and despair if they seek to achieve freedom and peace and brotherhood by the way of dictatorship and violence and hate.

Among the Contributors

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Book Reviews

A History of Social Philosophy, *by Charles A. Ellwood.* Prentice Hall, 1938, 581 pages, $2.60.

To write a history of social philosophy covering 2,200 years within the compass of one volume of less than 600 pages, and really to show its development, is something of an accomplishment. This Dr. Ellwood has done. He adopts the popular method of making the story semi-biographical and relating the changing eras to great thinkers. This gives the reader a feeling that he is flying from mountain top to mountain top rather than following the development step by step as an evolutionary process; yet the author succeeds well in giving the unrolling panorama of ideologies a relationship that constitutes well articulated history.

Two or three things are made clear in this history. One is that social philosophies, like theologies and philosophies of history, reflect the tides of the times in which they were written. Plato and Aristotle, living in a slave state, argued for an elite society supported by "hewers of wood and drawers of water" and found ethical sanction in the natural limitations of the masses. Voltaire and Rousseau reflected the turn from authoritarianism to objective exploration and nature which characterized the Renaissance. John Locke's philosophy was born of a rising parliamentarianism but, with English aristocracy in the background, gave more solace to the Hamiltonians than the Jeffersonians in the making of America. Adam Smith and Sumner were the philosophical children of the laissez faire theories of the new search for individual liberty plus the heyday of youthful, lusty capitalism. Few, if any, of the great thinkers whose formulations Professor Ellwood selects as epochal in social philosophizing were much more than apologists for their time or for the new forms of social action that were arising out of their times. Their great value was in clarifying, systematizing and giving doctrinal formulation to the ruling ideas of their day. This does not mean they offered no advance; quite the contrary, they usually did and in so doing found their place in the history of thought.

To this reviewer, as a one-time student of Lester F. Ward, the author's clear contrast between the theories of this greatest of American social thinkers and those of Sumner and Spencer is the high point in the volume. To one with a thorough upbringing in the ethics of Christ and who in his youthful revolt against theological doctrines, immersed himself in the great volumes of Spencer and Sumner, the lectures and writings of Ward, skeptical even though they were, furnished a beacon through the gloom. Ward rescued social philosophy from an arid, naturalistic determinism to a cultural sociology. The great merit of Dr. Ellwood's writing and teaching has been in his expositions of the cultural and the ethical in sociological thinking. Acknowledging his great debt to Ward he advances a step beyond him in his emphasis upon the ethical as related to the religious and is himself a strong apostle of the ethics of Jesus.

There are obvious defects in trying to write a history of social philosophy in biographical chapters. One is that many worthy thinkers have to be omitted. Another is that some great moulders of social action, such as Thomas Jefferson, are not mentioned; yet from such political philosophers and statesmen as Jefferson flowed the very patterns of the "times" out of which the social philosophers wrought their theories. But to write otherwise would probably demand a series of volumes and Dr. Ellwood has done yeoman service by putting into the compass of a single volume so clear, compact and illuminating a history of social thinking over a period of more than twenty centuries.

Alva W. Taylor.

THE CHURCH TAKES ROOT IN INDIA, *by Basil Mathews.* The Friendship Press, New York. Cloth, $1.00; Paper, $0.60.

We have here about as comprehensive a presentation of India's response to Christian teaching, as could be compressed into two hundred pages. Basil Mathews, incessant traveler, discriminating observer, succinct writer, has again made telling use of his ability as a gatherer and analyzer of pertinent facts. He visited India in 1936-37 in connection with the Y. M. C. A. World Conference held in Mysore. His report of that conference reflected the careful study he had given present-day India. He continued his travel and study for several months, making good use of the guidance and suggestions of Bishop Azariah, president of the National Christian Council and Reverend J. Z. Hodge, one of the secretaries.

It is not a simple matter to describe the way in which the Christian Church is taking root in India. Mr. Mathews rightly emphasizes the fact that situations are not the same in all parts of India. There are marked spiritual awakenings in some places while a thousand miles away in a different language area there may be little evidence of such interest.

Most of the Christians in India live in the villages. This book takes us out among the villages. The Christians are mostly poor. As a class they are almost at the bottom of the economic ladder. For the Church to take root among these groups means that the pastors and teachers must work against great economic, social and educational odds.

Mr. Mathews tells us there is a "changing tempo" to be found in rural India. Of it he says, "We see the age-old rhythm of her life being strangely disturbed by the restless mechanism of the new age and by the ferment of ideas in action, such as nationalism and communism, feminism and Christianity. . . . Priceless wealth lies in the old system; untold benefits lie in the new." (p. 39) And so the church throughout rural India is "taking root" in a soil that is being deeply plowed.

The Christians in the villages, along with the others who are classed by high caste Hindus as depressed or untouchable, must bear the brunt of the social and economic oppression that is found everywhere. Christianity has not brought magical social or economic release and so there is no temptation for the untouchables to become Christians in the hope of finding immediate deliverance. Mr. Mathews well says, "What is given to the outcaste who comes into the Christian fold today is never economic betterment but power to raise himself." (p. 52)

"The church in India is indeed a community desperately ignorant, marred with dark blemishes, divided within itself, stumbling at times into the slough of despond from which it is being lifted by its divine Lord. I do not understand, however, how anyone who has seen that church at its worship, met in comradeship the rank and file of its leaders, come face to face with the harsh, loathsome forces that it has to fight, and been lifted in soul by its singing courage, can doubt that, sharing as it does with the holy church throughout the world the grace of its living Lord, it is destined to be the saving salt of India, and from India so to let its light shine that all men may glorify God." (p. 94)

The reading of this book will bring a better understanding of the problems which the Christian church faces in India. It will also give a very vivid picture of the different ways in which these problems are being solved. It will show that the efforts to bring about extensive church union are succeeding. Those who have learned much about India through the years will find this book a help in correlating their information, while those who are looking for help towards a better understanding of present-day India will find here just the book they need. It can be read in a few hours but will

need to be read and re-read. It is good literature and there are many quotable passages for those who are preparing addresses on India.

The book is particularly well suited for study or discussion groups. One of the most useful features of the appendix is the very full and well arranged Reading List. This gives in each case the publisher and the price. There is a fairly comprehensive index which makes the volume a useful reference book.

The book is a handy size for carrying about and the type is clear and makes reading easy even on a train. Since the World Christian Conference is to meet in Madras next December, many will be wanting a book that will bring their India information up to date. Mr. Basil Mathews has foreseen that need and this book admirably satisfies it.

FRED M. PERRILL.

THE CHINESE PEOPLE, *by George H. Danton.* Marshall Jones Co., Boston, $3.50.

This book is full of interesting and modern information about China—the country and the people—but in the main it reminds one of books written twenty-five years ago. Its point of view seems old fashioned.

The best chapter in the book is the one called "Language is Fundamental in China". But in discussing the new trends, such as "The Mass Education Movement" the writer is not exactly reactionary yet, shall I say, mildly conservative.

For one who has read very little about China this book will be informative. There is however not much that is new. There is little of the thrill of the new China between these covers. It is a good surface view of China as it was and is, but the author seems only vaguely aware of the fierce currents flowing within Chinese life.

The chapter on "Religion" is interesting and fairly adequate, except for his brief section on Islam. His knowledge of the Mohamedans is limited to the area around Peiping. If he had visited any one of the thirteen Mosques in Chengtu, many with well attended services, he would not have written "in China proper Islam has no religious significance."

Apparently he has not met the younger missionaries many of whom have had courses in comparative religion. But it is still true, I fear, that they have had little or no training in anthropology, a subject in which every missionary should have at least two courses, an introductory course and one in social anthropology.

JAMES M. YARD.

THE VALIDITY OF THE GOSPEL RECORD, *by Ernest Findlay Scott,* New York, Charles Scribner's Sons, 1938, 213 pp., $2.00.

Reducing the argument of Professor Scott's book to its simplest terms, it is an apologetic for the results of literary criticism as against modern gospel research in the attempt to determine the historical trustworthiness of the gospels. The author is convinced that the gospel story of Jesus is, in the main, a history, the essential truth of which can be established by the pursuit of classical source analysis, and by no other method.

It is regrettable that the study proceeds by an argument which is almost a dialectic. In the first place, it misses the true issue. Positions are ascribed to the exponents of form-criticism and social historical method which are not, in fact, theirs. These positions are then dismissed by the statement that there is something in them, whereupon that something is promptly reduced to its lowest possible terms. But, surprisingly, the admitted result reappears under the guise of that which is to be accepted as the result of the classical method of criticism. The ultimate conclusion is one in which there is considerable agreement on the part of scholars who maintain the rejected approach.

It is little to Professor Scott's credit that to secure his result he does not hesitate to beg important questions. For example, in discussing K. L. Schmidt's important distinction be-

tween *literatur* and *Kleinliteratur*, Professor Scott concludes with the statement: "It seems hard to exclude them (i.e., the gospels), for that reason, from the class of good writings". But since neither Schmidt nor any other exponent of form-criticism considers the gospels as bad writings, Professor Scott is harder on his contemporaries than these scholars are on the gospels.

This book suffers particularly from two serious deficiencies. While the author rests his case on the proposition that the gospel message took its shape and owes its content to Palestinian life, he presents a totally inadequate picture of Judaism. This is not due to lack of information; Professor Scott's scholarship is unquestionable. It is due to a fundamental lack of sympathy. He must by all means preserve the originality of Jesus, and therefore he cannot allow that Judaism contributed anything to the gospels. Second, there is a comparable lack of appreciation of the early Christian movement. Professor Scott cannot allow that the message of Jesus was anything but individual. The point at which this militates against the success of his book is his failure to perceive the actual life of the early Christians.

It is to the author's credit that he has fully acquainted himself with the literature of form-criticism and social history. Professor Scott does not, like not a few other scholars, merely dismiss the modern methods as of no account. But he trusts to the method, as he must avow the result, of classical literary criticism.

It is to be hoped that the readers of this study will perceive the dialectic which is its strength and weakness. It is further to be hoped that they will accept this statement of the results of an older method, and proceed from it to that toward which modern gospel research strives: the understanding of the gospel message in the light of the religious living which created it and gave it its form.

DONALD WAYNE RIDDLE.

CITY AND CHURCH IN TRANSITION, *by Murray H. Leiffer.* Willett, Clark and Co., 1938: pp. 278, $2.50.

This book will enable the churchman and church-people to think *sociologically* about the church and its problems. Originally — as every good Christian knows—the church was a get-together on personal and local life-problems in a time of change much like our own day.

The medium-sized city of 50-150,000 ("Mediopolis") is the special field of inquiry—a type of community and of church-life hitherto much neglected in favor of the metropolitan and rural extremes.

The 140 cities in this class present the problems of *transition* from small to great city, for the rate of growth of these communities has recently raised many of them above the 100,000 mark. This basal change Professor Leiffer characterizes as one from "single centre and unified community life to the complex multi-communities metropolis". This is common to all five-types of such places, which he lists as Commercial City, Industrial City, Industrial Suburb, Residential Suburb, Resort City.

The material of Professor Leiffer's book was basally collected from the field, many pastors in many such cities furnishing their experience. This, the book displays in the two logical parts, Part I, The Church's Habitat: Part II, The Church in Its Community. In each Part, the general community conditions and church problems are treated for each of the five types of community according to a common pattern. The practical principles arrived at in conclusion are presented in Chapter 15: "Towards a More Effective Local Church".

Professor Leiffer's book fills a real place in the literature of church and community relations.

WILLIAM L. BAILEY.

THE PENDULUM SWINGS BACK, *by Marvin M. Black.* Cokesbury Press, Nashville, 1938, 229 pages, price $2.00.

Swings back from what? "From the stressing of the purely objective factors in our civilization" to "a growing emphasis upon those imponderables that underlie it." Scientific analysis with its inevitable concentration upon isolated phenomena "has tended to destroy the sense of the whole." What is needed now is some attempt to integrate the results of the multiplied specific results of science into a related whole. There is great need he affirms for what he calls a *synoptic* view: "to see life whole, transcending the piecemeal character of merely partial views and attitudes." He believes that "armed with the poet's imagination and the scientists pragmatic viewpoint, we may in truth discover a pathway to a total view of nature and the world. There are after all no sharp lines of demarcation between science and philosophy, the mechanical and the purposive, mind and matter, but each is a means toward the understanding of reality. 'Facts' in themselves are meaningless—it is the human mind that gives them value and purpose."

The author has read widely and thoughtfully in the most important books in the various fields he discusses and documents thoroughly his statements concerning the swinging pendulum of thought. Starting with a chapter on the bankruptcy of the mechanistic theory, he finds biology seeking a "more beyond"; discusses successively William McDougall and contemporary psychology; psychic research as a challenge to mechanism; Lamarckism and its philosophical implications; contemporary medicine and the "soul"; journalistic education and the synoptic viewpoint; cultural anthropology and the "new history"; and concludes with a chapter on back to the "great tradition," by which he means idealistic philosophy—"that philosophy which finds the world ultimately meaningful and intelligent."

This book will prove of great comfort to many religionists. It performs the very useful function of showing that there is definitely a shift in the direction of the pendulum's swing. But it would be a great mistake to jump to the conclusion that the victory for idealism or the religious view of the world has been won. And even if among the philosophers there are signs of a changed viewpoint the fact must be reckoned with that it takes many years for the ideas of the philosophers to reach the plane of popular thought. We are living in a world which, whatever the latest opinion of professional thinkers, is to a large extent organizing its economic and industrial life on the basis of mechanism, and the views of man which flow logically from it. A long stiff struggle lies ahead before the practical consequences of that view can be counteracted, and the other made the basis of human relationships. Here is a task to challenge the best thought and skill of the church.

RESOURCES FOR LIVING, *by Gaius Glenn Atkins.* Harper and Brothers, New York, 254 pages, price $2.50.

As a subtitle the author chose "A Plain Man's Philosophy." On noting this the reviewer was at once on guard, for long experience has taught him to beware of anything done in the name of the "plain man." He doesn't know of course exactly what a plain man is. He recalls one "plain man" book not so long ago which began using French phrases in the first few pages, and which went on to use technical language that sent a college professor to his lexicon.

If by "plain man's philosophy," is meant that it is all very simple and easy, then this book is misnamed. It is not technical philosophy at all, (what after all is philosophy?) but it will not mean much to one who does not bring to it a pretty well stocked mind, for it bristles with subtle distinctions, literary and historical allusions, and at times one must go back and read a paragraph again and again before he is sure of what the author means. If the

author meant by the title to infer that because it is his own philosophy it is therefore the philosophy of a plain man he is again mistaken, for Gaius Glenn Atkins is not a "plain man"—no reference is here made to personal pulchritude. Any man who could hold with distinction the pulpits he has held and write such discriminating books as *The Making of the Christian Mind* or *Modern Cults and Religious Movements,* and who could so saturate himself with the lore of the world's religions as to produce that most fascinating book on the History of Religions (I do not say the most scholarly, nor would he) *The Procession of the Gods*—could hardly by any stretch of the imagination be called a "plain man."

But now for the book itself. It is an Atkins book—unmistakably Atkins from the first page to the last. It is not, I should think, a book of sermons, though some of the chapters may well have been sermons. Better perhaps, it is a book of essays with a thread of purpose running through them and giving a sense of unity to the whole. The gist of the whole book is perhaps written in a single sentence in his last chapter: "When we follow the thread through the labyrinth of what we are and do, we reach at last some persuasion of a common good; right or wrong, it is *there.* Desire attends it, imagination enhances it, emotion empowers it, action frees it, conduct challenges it. Life is not only like that, life is that. The contention of the deeply understanding has always been the love and labor, the free and happy use of our faculties is creative play, contentment in friendship, the enjoyment of the beautiful, faith in realities beyond the testimonies of sense, are the true resources for living."

The book is beautifully written. That is the Atkins of it! He is an artist in the use of words. There is a haunting witchery about some passages that makes one read and reread them for their sheer beauty. Indeed, sometimes where the meaning has not been at all clear, there has been real enjoyment just in reading the harmonious sequence of words. This is perhaps only to say that he is really a poet using a prose medium for his expression. There is a flexibility to be found in prose beyond that of verse, and he knows well how to use it to full advantage.

This is not the sort of a book to be read at a sitting though no doubt many will not want to lay it aside when once they have started reading it. It appeals to this reviewer as a book to be picked up and read a chapter at a time, to be kept perhaps at the bedside if one is a bed time reader, for a chapter at night or in the morning. Sane, wholesome, modern in the best sense, which is to say timeless, *Resources For Living* is a splendid companion to the notable volumes which Dr. Atkins has already given to the world.

CHARLES S. BRADEN.

THE CHOICE BEFORE US, *by E. Stanley Jones.* The Abington Press, New York, 1938, 235 pages, price $1.50.

Already in its second printing, this latest book of the author of *The Christ of the Indian Road* seems destined to enjoy the wide circulation which it deserves. It is an important book in several ways, important first of all because of the world situation which does effectively set a choice before us. The choice must be made, and it ought to be made consciously. Of course just doing nothing at all but drifting represents a choice and is quite as likely as not to land us in one of the camps which we would prefer to avoid.

What are the choices before us? They are, says the author, "First, Shall we stay within our present economic and social order? Second, or Shall we go Fascist? Third, or Shall we go Communist? Fourth, or Shall we go Christian, making the Kingdom of God on Earth our pattern and our power?" (p. 206)

Obviously, any wise choice implies the necessity of knowing how these differ one from the other. Dr. Jones perhaps over-simplifies them in setting forth their differences, but in the main he has laid bare the essential features of each. He has performed a very useful service for the laymen in these fields by his eight page tabular comparison of Communism, Fascism, Naziism and Christianity. Here in parallel columns he sets out how each of these looks at such matters as brotherhood, government, history, the individual, violence, religion etc. Many will consider this the most valuable feature of the book.

The main part of his discussion relates, as it properly should, to the idea of the Kingdom of God which is of course his own choice among the alternatives. His chapter on the Kingdom as the key to unity is a powerful setting forth of the function of the Kingdom in resolving the supposed dualisms of life. A reading of the section titles will give an idea of its scope. The Kingdom of God, he declares, does away with the duality between heaven and earth; between the material and the spiritual; between the secular and the sacred; between science and religion; between idealism and realism; between the personal and social, making them one-two sides of one whole; between science and philosophy; it tends to bring unity among denominations, and, finally, brings unity between God and man.

No religious leader of the modern age is more keenly interested in individual religion than Dr. Jones; but at the same time his successive books have shown a growing sense of the profound necessity for something more. He sees with prophetic vision the utter necessity of religious expression in the field of human relations, including the economic, political and social, as well as in personal living. Coming from known left-wingers whose sense of the value of personal religion seems to many too weak, such insistence on the necessity of modifying our present order might be discounted. Coming from one with the background of Stanley Jones, this insistence ought to bear exceedingly great weight. Many have come to think of Dr. Jones as an authentic voice of the living God to this generation.

This book ought to be widely read and used as a basis for discussion in countless groups, young and old, during the dangerous months that lie ahead.

—Charles S. Braden.

Common Ground, *by Rabbi Morris S. Lazaron.* Liveright, New York, $2.50.

This is a good book for both Christians and Jews. I understand that some Jews do not like the volume because Dr. Lazaron is not a political Zionist. Some Protestants may not like it for they will think he is too Jewish. Many Roman Catholics will not like it because he is too frank in stating his objections to some Catholic attitudes and actions. It is a brutally frank piece of writing. But, if Christians and Jews are to understand one another, they must be frank.

I admit I was disturbed when I read in the chapter in which the author replies to *The Christian Century*,—"Integrity of character is what God demanded, and more from Israel than from others. We hold that truth today." Why "more from Israel than from others"? But why be disturbed when a Jew says that? Some Methodist firmly believe that God expects more from them than from others because God has given them more light than he has bestowed on Baptists or Jews or Catholics! And so Catholics think, and Presbyterians and Anglicans. The last sect to split off feels itself superior to all the others.

To non-Jews, the chapter on "Palestine and Jewish Nationalism" will be of great value and will prove fascinating reading. For one thing, Christians will discover that the Jewish unity we hear so much about simply does not exist.

This reviewer knows a number of eyes that will be opened widely when

they read the chapter on "What can Jews Do"? They will not agree with it all, but they will discover the deep concern with which some Jews view anti-Semetism and how hard they are working to remove even the slightest cause for it in the Jew himself or in the Jewish community.

In the preface, Dr. Lazaron says, "I would like Jews to understand Christains better and I want Christians to understand Jews better.**** I want sympathetic cooperation in those fields where we have so much in common." The whole spirit of the author and of the book is in this further sentence from the preface, "So far as Jews are concerned, it matters very little in the long run what happens to a few thousand or a hundred thousand of them.**** But it does matter a great deal what happens to America."

Catholics, Protestants and Jews must understand each other if the American dream of liberty, of brotherhood, of justice is to be realized. This book is "a plea for intelligent Americanism".

JAMES M. YARD.

TUAN HOOVER OF BORNEO, *by Frank T. Cartwright.* The Abingdon Press. New York, 1938, 186 pages, price $1.75.

Like the memoir of George Bowen noted below, this book tells the story of one of the great missionaries of the church. But it is told in much more popular fashion. It contains little documenting. It is the straightforward, rapidly moving story of a man only three years dead, who spent his life as a pioneer missionary in a little known part of the world. And it is told with real literary skill and charm. It is a book with which to spend a delightful evening.

James M. Hoover, better known as Tuan, the name given him by the people among whom he worked, went out first to Straits Settlements as a teacher, but after a year was sent to Sarawak in Borneo to work among a large colony of mostly Christian Chinese who had been brought by the White Rajah of Sarawak to develop the agricultural resources of the country. Incidentally the fascinating story of the White Rajah is told as a background for the main narrative. Settled on the edge of the jungle among a homesick, discouraged Chinese colony, surrounded by hostile Dyaks who had been known as head-hunters, Hoover, first alone and then with his young wife, did a pioneering missionary work which recalls vividly some of the more famous pioneers of a century ago. How the first primitive settlement grew to a prosperous city, how the crude hand methods of work were displaced by machinery brought in first by Hoover, but turned over to the colonists to develop—first a rice hulling machine, a saw mill, motorboats, electric lights and power, ice-making machinery, etc.—how all of these things were made to serve not only material ends but spiritual ends as well, makes exceedingly interesting reading. But these were incidental to his main interest, the building of church and school into his ideal of the kingdom of God on earth.

It is to be hoped that the book will be widely read throughout the churches.

GEORGE BOWEN OF BOMBAY, a Memoir, *by Robert E. Speer*: printed privately with the generous help of a few friends for distribution to missionaries. 1938. Copies may be had from The Missionary Review of the World, 156 Fifth Ave., New York. 366 pages, price $2.50.

To all of which is added significantly: "The book is not copyrighted and the material may be freely quoted. Why should the circulation of truth be limited?"

George Bowen died fifty years ago and his name is scarcely remembered outside of India to which he gave so many years of his life; but any one who reads this carefully prepared memoir by Dr. Speer will feel that there is much of value to the present generation in the story of the White Yogi of Bombay, as he was called by

the people of India. Under the title thus conferred upon him and with the sub-title "The Atheist who became a missionary", Dr. Speer writes of him in the May issue of The Missionary Review of the World, giving a brief sketch of his life and activities. The book itself is "a memoir, comprising selections from his own diaries, letters, personal reminiscences and his writings in his paper, The Bombay Guardian, and from the testimonies of the people who knew him." The reader is left to form his own judgment with reference to the life and character of the man.

Associated as he was with the developing church in India as a missionary of the American Board, as an independent missionary and as a self-supporting Methodist minister related not to the Methodist Board but only to the Methodist church in India, his diaries and writings and letters throw much light upon the development of the Christian church in India. Future historians of the church in India will find this memoir excellent source material.

TRAINING IN DEMOCRACY, *by Francis H. Stuerm.* Inor Publishing Company, New York; 1938, 272 pages, $2.50.

This is an authoritative description of the new (progressive) schools of Czechoslovakia published under the auspices of the Progressive Education Association of this country. With the eyes of the world on Czechoslovakia and its future a matter of grave concern to all lovers of democracy, it is worth while to understand the important place given to education as the cornerstone of the democratic life and institutions of that nation. Missionary statesmen and educators will value this exposition of a national educational program in its relation to the life of a people.

REVOLUTIONARY RELIGION *by Roger Lloyd, Canon of Winchester.* Harper and Brothers, New York, 1938.

This is an admirable book. There are of course already many dealing with the relation of Christianity to the two great new revolutionary forces in the world, Fascism and Communism. MacMurray, Stanley Jones, Woods, Barry, Berdyaev and a host of others have entered the field. Each has his special contribution to make. Canon Lloyd's lies in his consistent treatment of the whole matter as the struggle of three revolutionary religions. The essential meaning of neither Communism nor Fascism is to be found in its political or economic theory. What the world is watching today or tragically experiencing is the struggle of two new religions for dominance, each totalitarian, each relying on force, each crushing personality, each exalting definitely religious virtues and over against these a Christianity which, essentially revolutionary, is neither fully conscious of its revolutionary character, nor fully sure of its path to victory.

In working out this thesis Canon Lloyd begins by noting that not only are Fascism and Communism revolutionary, which every one admits; but that Christianity shares this characteristic, a judgment from which many would dissent. It would be hard however to dispute the truth of his statement: "The whole purpose of the Christian life is to produce precisely that profound interruption in life which is the very essence of the revolutionary idea." We have then three revolutionary ideologies. Two are anti-Christian. They are *the* Anti-Christ of today. The choice before the world is Christ, or the chaos in which totalitarianism must issue.

There follows a study of the spirit of totalitarianism. Its supreme virtue is renunciation, a Christian virtue as the writer points out, but only Christian when it leads on to God and surrender to Him. These new theories end with man and therefore in self destruction. In this discussion the American and English reader who is not a specialist is introduced to Othmar Spann, the real author of the Fascist philosophy of the state.

The spirit of totalitarian philosophy makes it possible to chart the path of its development; its impatience as over against the patience of Christianity (and of God); its self-assertion as over against that humility which recognizes man's utter and ultimate dependence upon God.

The last section of the book "The more excellent way" is a fine statement of the place which individual conversion takes in the revolutionary program of Christianity. No Christian would for a moment deny that a social order can be stable (relatively of course) only as it rests upon individual loyalties. Only converted Christians can make a classless society. They build as fellow-workers with God. All true; but it does not follow, as Canon Lloyd seems to say, that the Christian's efforts towards what we call social reconstruction are only somewhat casual and kindly efforts to alleviate. It is distinctly not true that the essential work of Christianity can be done under any social order. What about Germany and Russia? The environment does matter. It certainly is true on the other hand that the business of Christians is to "create more love and not more hatred". But does that overlook the fact that Christ bringing love into the world in divine measure roused the hatred of the ruling class of his day and people? It does not hurt the Church to be hated when in the persons of its leaders and its people it tells the world what is wrong and espouses causes which seem to be moving in the right direction. Perhaps I have not read Canon Lloyd aright; but it seems as if in stressing what is most important he has got the rest of the matter a little out of perspective.

But the book should be widely read. It is one of the best if not the best study of the religious charcter of Communism and Fascism, the modern Anti-Christ, and a penetrating insight into the fundamental revolutionary character of Christianity.

—Edward L. Parsons.

BOOKS RECEIVED

New Frontiers in Religion, *by Arthur L. Swift.* The MacMillan Co., New York. (To be reviewed)

The Christian Message in a Non-Christian World, *by Hendrik Kraemer.* Harper and Brothers, New York. (One or more book-articles on this book will appear in the October issue, since it was written as a basis for discussion at the Madras Conference next December)

The New Testament, translated *by John Wesley* with an Introduction *by George C. Cell.* The John C. Winston Company, Philadelphia.

First published in 1755, it has been reprinted scores of times. There is a certain appropriateness in this new reprint since this year is the 200th anniversary of the experience of Wesley at Aldersgate which really marks the beginning of his effective ministry and made him the founder of Methodism. Dr. Cell in his introduction says that there are more than 12,000 deviations from the Authorized Version in the Wesleyan translation.

Divine-Human Society, *by Howard H. Brinton,* William Penn Lecture 1938, Published by the Book Committee of the Religious Society of Friends of Philadelphia and Vicinity, 302 Arch Street, Philadelphia.

Steps Toward the World Council *by Charles S. McFarland,* Fleming H. Revell and Co., 128 pages, $1.25.

The General Secretary Emeritus of the Federal Council of Churches tells briefly and interestingly the story of the rise of the modern ecumenical movement, from its earliest modern beginnings to the World Council of churches which grew out of the two great conferences at Oxford and Edinburgh last summer. In addition to the running story of the movement the book contains valuable material in the appendix relating to the work of several of the conferences. Adolph Keller furnishes the introduction.

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